

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, Miss., January 1, 1931

NEW SERIES
VOLUME XXIII No. 1

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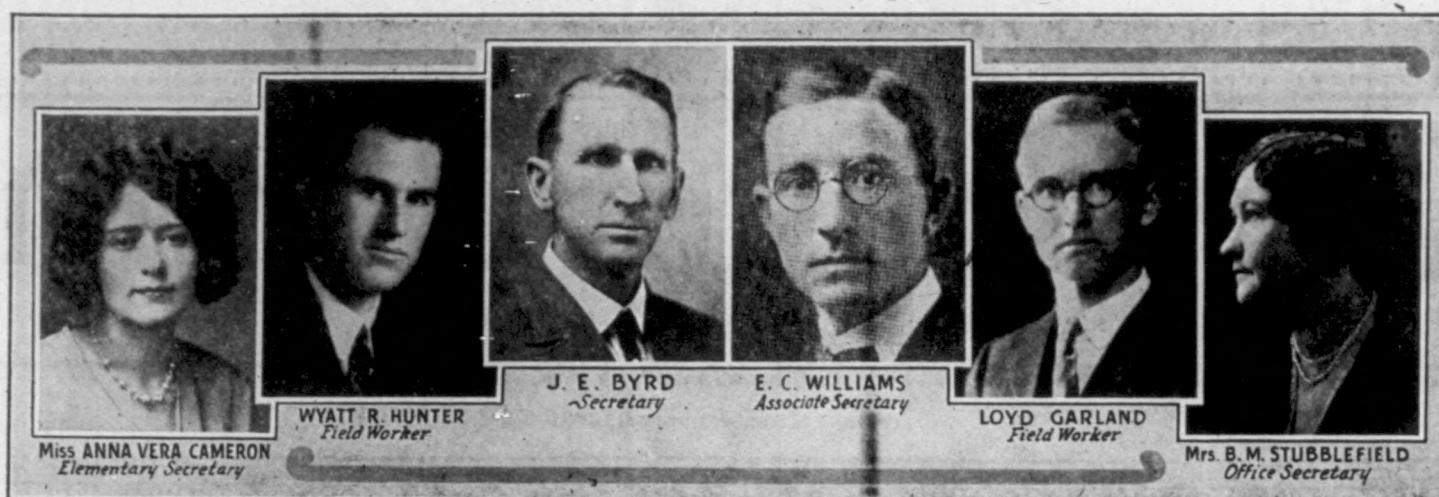
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"Southern Baptist Cross Roads"
WELCOMES YOU



OUR STATE SUNDAY SCHOOL WORKERS

Fourth Southern Baptist Sunday School Conference
JACKSON, MISSISSIPPI JAN. 13-14-15-16, 1931

*** Promoted by ***
BAPTIST SUNDAY
SCHOOL BOARD
Nashville - Tennessee

DR. I. J. VAN NESS
Executive Secretary
Baptist Sunday School Board

The Sunday School Board of the Southern Baptist Convention once more presents to its constituency what we expect will be a most helpful program in this Fourth Southern Baptist Sunday School Conference. The program has been built with great care to meet our special needs at this time.

Great advances have been made in Sunday school work among Southern Baptists in the last few years, and this is particularly true of the last two years. We are presenting through our various departments plans and programs which have been tested in actual experience. These plans and programs have helped to place Southern Baptists in the lead of progressive and successful Sunday school work.

The plans which we will present, however, are not for great schools in large cities only, but we have plans and programs which have proven effective with the small school, and especially with the rural Sunday school. We are always mindful of those with limited opportunities but who wish to do the work in the best way. We have many thousands of such small Sunday schools, a larger number indeed than any denomination in America. We are hoping to have a great multitude of workers from these churches with us at the Jackson Conference.

We have been asked to give a special missionary emphasis at this Conference, and we are planning to do this in a way that will inspire and help our people. We wish this message to reach not only the pastors, but that great company of active Sunday school workers who, more than any other group of people, are influential in their home churches. We are hoping that the missionary aspects of our program, as well as the other feature will bring a great company of pastors to this meeting.

This Conference comes at a time of business uncertainty and of consequent uncertainty in our denominational life. Our final determination to go on with it, after much consultation, was with the hope that it might impart a zeal for our other tasks, and be an inspiration to a new dedication in these disturbed times.

I. J. Van Ness
Executive Secretary.

The political situation in Mississippi has come to where the material interests of the people are seriously involved. The legislature is desirous of holding an extra session for the purpose of finding a way to aid in relief of the financial distress. The governor is unwilling to call the legislature together unless they will promise beforehand to enact certain laws in which he is interested and which the legislature had previously refused to pass. It is a new situation when a governor claims the right to determine what laws shall be enacted. People have been under the impression that this was the business of the legislature. But the world is getting queerer all the time.



D. A. (Scotchie) McCALL, Pastor
Griffith Memorial Church and General
Chairman of Committees.

In a book just coming from the press, "Negro," Dr. John Louis Hill explains why most negroes in the south are Baptist and Protestant. He thinks however, they will not remain so. This is a part of what he says:

"It is significant that within the last decade, the proportionate number of Negroes becoming Episcopalians and Catholics, particularly the latter, has rapidly increased. This fact, together with a careful study of Negro psychology and the peculiarities of the Episcopalian and Catholic churches, lead the writer to make a prediction which of course may, or may not come true. Holding no brief for any church, and in this connection disclaiming any bias for or against any religious body, the writer believes that within another half century a much larger proportion of American religionists classed as Negroes, will become members of the two last mentioned religious bodies, with more of them Catholic than Episcopalian.

"This prediction is based upon well-known facts relative to the Negro's nature, and upon the doctrines and the forms of worship of these churches. As regards the Negro himself, his mind and his artistic and dramatic nature quickly sense and readily react to the colorful, the theatrical, the 'pomp and circumstance,' and to the dramatic, in expression of all things. In this sense, the Episcopalian service and the High Mass of the Roman Catholic church render complete satisfaction to the natural demands of the Negro's mental and artistic being. There is not enough force in adverse conditions and circumstances to always keep separated a people, and systems and forms of worship, as naturally adapted and as completely conforming to each other as are the colored people and the two above mentioned churches."

OUR FRIENDS WHO ADVERTISE

The following Jackson firms have advertisements in this special edition of The Baptist Record:

Albriton Jewelry Co.
John C. Carter, Jeweler.
Edwards Hotel.
Fried's, Specialty Shop for smartly styled fashions for ladies.
Heidelberg Cafeteria.
Koeneman Electric Co.
Old Southern Cafeteria.
Parisian, Ladies ready to wear, shoes, hats, etc.
Rice's, one of Mississippi's leading furniture stores.
Cafe La Strasbourg, formerly the Heidelberg Cafe.
Taylor Furniture Co.
Logan Phillips.
Wright's Laundry.
Mississippi Power & Light Co.
Loreco Service Stations.
Jackson Steam Laundry.

The following Baptist Schools, Colleges, Institutions and Boards have display advertisements in this special edition of The Baptist Record:

Baptist Hospital, Jackson.
Baptist Sunday School Board, Nashville, Tenn.
Home Mission Board, Atlanta, Ga.
Mississippi College, Clinton, Miss.
The Relief and Annuity Board, Dallas, Texas.
Southern Baptist Hospital, New Orleans, La.
The Southern Baptist Theological Seminary, Southwestern Theological Seminary, Seminary Hill, Texas.
Blue Mountain College, Blue Mountain, Miss.

The ground has been broken and work is now under way for the new Oak Grove Baptist Church building at Bonita, Miss. For about four years the good people here have been building a building fund, in which the Lord has led in a great way. And while we have not sufficient funds on hand to complete the building we have enough to make a good beginning. By building now we are able to help many that need employment, as well as an advantage in the present prices of building material. Our Lord is making us very happy as we serve Him. Remember us in prayer as we undertake to build a house for Him.—T. B. McPheeters.

Certainly Congress has done what seemed necessary, and all that seemed possible, in appropriating \$724,000,000 to be expended in public works during the year 1931. Of this \$219,922,000 goes as federal aid to build highways throughout the states. Public buildings get \$173,869,000; Rivers and Harbors get \$159,857,000. A total of \$30,882,000 goes to building aircraft and \$129,920,000 to ship building. In addition to this \$170,000,000 goes to agriculture relief. Of the amount to be expended there will come to Mississippi \$1,434,736. The purpose of these emergency appropriations is to relieve unemployment and the financial depression. But let us not forget that relief must come from a changed attitude toward God. "Come and let us return to Jehovah: for he hath torn and he will heal us; he hath smitten and he will bind us up".



DR. LAWRENCE T. LOWREY, President of Blue Mountain College and of Southern Association of Colleges for Women.

RELIGIOUS PAPERS—A PLEA—A SUGGESTION

By T. T. Martin, Evangelist

Christianity was established by what was written and what was spoken. John the Baptist, the Saviour and the Apostles, all appealed to what had been written. The Saviour did not write, but he promised to send the Holy Spirit to guide the Apostles into all truth, and they wrote down what was revealed to them.

The writings of the living preachers were a mighty factor in establishing Christianity. The Corinthian Christians said the Apostle Paul's writings were more powerful, more effective than his preaching (2 Cor. 10:10).

The Baptists—What would their work be today had it not been for the publishing of the writings of the preachers while they were living?

This brings up the tremendous question of the Baptist religious papers. Imagine that every Southern Baptist paper should at once permanently suspend and no printed or written communication were to be circulated to take their places among Southern Baptists. Imagine the result! Leaving out what has been accomplished among our people along other spiritual lines by the Baptist religious papers, take the financial support of our different causes. Take out all financial support from what has been done, that has been contributed by those who read our Baptist religious papers and leave only that which has been contributed by those who never read our Baptist papers, and what will we have left?

Our crying need, the crying need, is to enlist the unenlisted. It will never be accomplished as we are now working. If the work that is being done is being done by those who read the Baptist religious papers, then get all our people to read the religious papers and the problem is solved.

The American railroads have, generally, their railroad magazines; some send the magazine to all their employees; some do not; the railroads that stand at the head of the list of efficiency, safety, etc., are the ones that send their magazines to every employee.

In the seventy-five million campaign, when our subscriptions went far beyond that, but the subsequent financial stringency prevented our paying in full, those in charge paid for having the Baptist paper sent for months to every Baptist in the state. It was a wise plan; without it the work accomplished would never have been accomplished! Had we only continued that plan permanently! If we will adopt that plan now, in five years it will be our greatest asset. Have we not lost enough already?

With such a plan the papers can be sent at less than the present subscription price, because of the largely increased subscription list. The advertising would pay a large part of the cost; for

the revenue from it would be greatly increased. The expense could be equitably divided between South-wide objects and State objects.

A printed slip could be placed in every paper stating that the paper is sent to every Baptist in the State; that by each church paying for the papers which come to its membership that much burden would be lifted from our general objects, and that much more would go to them; that by each family paying for the paper coming to it, that much more would go to our general objects, but that a Baptist paper goes to every Baptist home in the State, however poor, however rich.

Where there are more weekly papers than one in any State, whether owned by the denomination or privately, let samples of all be sent one time or more, and let them select the one they wish sent to them permanently.

The paper would be equal to an assistant pastor. Let the pastor from the pulpit commend the paper or articles in it, from time to time.

Within five years it would become a source of revenue far, far beyond the cost.

Not only would our people be developed financially, but doctrinally and spiritually it would mean much to our people.

Next to our pastors, the greatest financial returns in proportion to the amount expended, that we receive today, comes from the work of our religious papers; and next to the pastors, the greatest spiritual and doctrinal development comes from our papers. It is most urgent that this mighty agency be placed in every one of our families. Every week's delay means a heavy loss to the cause. Instead of money thus expended being a "Subsidy", a "Hand-out", to our papers, it will be the most fruitful, the most far-reaching, investment we can make. Instead of being pensioners, our papers are returning to our work far, far more than they are receiving, but, placed in every home, they will accomplish far, far more than they are now accomplishing.

And instead of waiting for better financial conditions, before putting this plan into operation, let us realize that the plan will bring, and speedily, better financial conditions and greatly aid the doctrinal and spiritual development of our people.

The American School of Evangelism,
Cooke Springs, Alabama.

MISSIONARIES EMBARRASSED BY OPPORTUNITIES

A Chinese Enquirer After the Truth Pleads with a Missionary that he Send an Evangelist to Preach the Word

A fine looking man about thirty came into my cabin and wanted to know if there is not some way by which we could appoint an evangelist to come to his town down here on the Sungari River, "For," he said, "not only do I want to know more of the saving knowledge of the Lord Jesus, but my hope is that the people of this whole county may hear the gospel."

He explained how he had heard an evangelist down in Shantung province ten years ago. Later he bought a set of gospel portions and then a New Testament. Since then he has studied the Word as best he could and tried to tell others.

"But," he said, "I would like for someone to teach me. Many of my town of Mulanhsien would become Christians if we had an evangelist."

A County of 50,000 Souls Without a Preacher

He gave five thousand as the population of his town and estimated fifty thousand for the county. Yet there is no evangelist, Bible woman or missionary in that whole region.

"I received the package of tracts and booklets that were mailed by you to our town," he said, "and the tracts which you distributed in the stores along the river front as you passed here on a steamer in the spring were read by many with interest. I have wanted to see you and ask if it would be possible for you to help us secure an evangelist."

Then he explained with much earnestness that he and two others in his town who have come to love the Lord have hoped and prayed for two years that an evangelist would be sent to them.

This man, Mr. Wang (King), said that he and these friends would provide a house for services and preaching to the unconverted and a house for the evangelist and his family, lights, fuel and other incidentals. "We only ask," he said, "for an evangelist to come for three years and then, we are sure, there will be enough Christians to support him. During these three years we will be able to buy land and erect our own church building, I hope."

"You American and other friends have been good to help our people come to a knowledge of God," he continued, "and God has blessed your country with peace and prosperity through many years. Surely you can find someone who will help us meet this need." I had to confess that a good evangelist was available and that in American money only twelve or fifteen dollars a month would be required to support an evangelist, but my only explanation could be that Christians in America are so badly in debt that I could not promise any help. At the close of a session of Bible study and prayer we agreed to pray that God would provide a way. Will not others join in this prayer?

Coming Forward to Declare Himself a Christian

This man came forward as we were preaching and distributing tracts on the steamer, the "Harbin," on our way down to Kiamusi, one of our outstations. Mr. King is one of the leading business men of his town, of good education, fine reputation, and gives promise of a useful Christian. We promised to stop off on our way back to do some preaching, if time could be spared, but what is needed is a Chinese evangelist to work constantly in his town and throughout the county.

On farther down the river is another town where the people have asked repeatedly that we send a Chinese worker. Then there is another place still larger than this one, in which the gospel has never been preached so far as I know, from which frequent requests come, sent by the little band of Christians there, asking that we send them an evangelist. They also will provide a house and incidentals, and we believe, would, in a few years, have increased in numbers sufficient to support the work.

Immigration to Manchuria as a Call for the Gospel

Towns are growing up all over this north Manchuria country. We are constantly receiving such requests. The people are cordial, appreciative, and attentive, and not a few are being saved. But what are we to do with such requests? Our Foreign Mission Board writes of their desire to make it possible for us to go forward, but the debt must first be lifted. The China Home Mission Society and missionaries of other denominations are putting their efforts in other parts of the country. It looks as though these people will have to wait, but these conditions grieve us for we know that many thousands of them are passing into eternity without God and without hope.

—Chas. A. Leonard.

We shall be pleased if our readers will take notice of the advertizers in this issue of the paper who have enabled us to get out this special edition. When you come to Jackson look up these advertizers and let them know that you saw their advertisement in The Baptist Record. They are eminently worthy of your confidence and patronage.

We were pleased to learn that Dr. Lawrence T. Lowrey, president of Blue Mountain College, has been unanimously elected president of the Southern Association of Colleges for Women. This is a distinguished honor worthily bestowed. Dr. Lowrey has come to be recognized as one of the nation's leading educators, and has given Blue Mountain College recognized standing, whose work is accepted at face value anywhere. There are more than fifty A grade Senior Women's Colleges in the Southern Association, all the leading women's colleges in the South being in its membership.

Editorials

THE NEW IN NEW YEAR

Periods are an absolute necessity to our earthly existence. That is what time means. It is the marking off into definite periods the life that we live. Without this it is difficult to see how we should know that we are living. Here is a practical use for Mr. Einstein's "Theory of Relativity". If everything were flowing on and on continuously and at the same speed we should not know we are in motion. That is the reason we are not conscious of the earth's rotation on its axis. Everything moves, and goes at the same rate. It took the human race a long time to find out that the earth is in motion. And then a good spell to discover that the earth is going round the sun; and then another spell to find out that the sun and the whole solar system are moving, going somewhere. And the end is not yet.

And God said Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. Even God, who is infinite and eternal, marks off his periods of work into eons or ages or eras. But with us there could be no progress, and no way of measuring attainment but for these periods of days and months and years. It is difficult even to conceive of personal consciousness except as we measure our lives by successive periods, both short and long.

Our existence and our labor are governed by this annual period. Our whole being is regulated by the changing and returning seasons. Our plans are formed according to the year period, and we have the opportunity of reforming them just once in twelve months. It would be an impossibility for the world's business to be conducted without reference to the calendar year. This applies all the way from farming through banking and railroading up to the conduct of the work of the kingdom of God in the churches.

But the thing that interests us now is the New in the New Year. Any one would be deeply interested if he should take the time to see how much the Bible has to say about new things, all the way out to the New Covenant and the New Jerusalem.

Most things have a way of getting old. If they do not actually wear out they wear out our interest, and we tire of them because they are long familiar and become stale with us. But God has a way of making all things new. The prophet says his goodness is new every morning, and fresh every evening. Being infinite in wisdom and resources God does not have to repeat himself. Anybody who observes nature is conscious of this. As you watch the sunset, the colors and forms change every moment. On no two occasions are they identical.

And in his dealings with us there is the opportunity for beginning again, for correcting the mistakes of the past and ordering our course anew. In his dealing with Israel he provided three annual religious festivals for the renewal of the peoples and for beginning again. There was the annual feast of the Passover which told of the day of deliverance. There was the feast of the Tabernacles which was like our day of national Thanksgiving, and there was the day of Atonement when the High Priest entered the Holy of Holies with the blood that made propitiation for the sins of the nation. Each of these came once a year. And the people started out anew for their daily task and their service of God.

Notice a few of the new things that are provided in God's scheme for men. Jesus said of his teaching and his work that it was like new wine and had to have new bottles. It was a new life and could not be cast in old molds nor regulated by old rules. Paul said of people who

were baptized into Christ that they rose to walk in newness of life. It has an ever recurring and self restoring freshness. David realized the necessity for this when he prayed, Create within me a clean heart and renew a free spirit in me. Paul said If any man is in Christ, there is a new creation. Old things have passed away; behold they have become new. Isaiah said, Thou shalt be called by a new name which the mouth of the Lord shall name. Ezekiel says, And I will put a new spirit within you, and I will give them an heart of flesh.

Paul exhorts the Corinthians to purge out the old leaven that they may be a new lump. In Ephesians and Colossians he exhorts the readers to put on the new man. And in Hebrews we are told that we have a new and living way of approach to God through the blood of Christ.

There is no need that we should make a joke of the new resolutions of a new year. There ought to be in every one of us the purpose to make a new start. It is fortunate that we are thus permitted to make a new start. It is in the plan and purpose of God to give us new opportunities and new grace to meet them. It is a good time to forget the things which are behind and to reach for the things that are before us, to get a new vision of the goal ahead of us, to press toward the mark for the prize of the high calling of God in Christ Jesus.

GREETING TO OUR VISITORS

Jackson will have Jan. 13-16 probably the largest gathering of any kind which ever assembled in Mississippi. And certainly there has never met in our state any religious assembly comparable to it in size. We are expecting from four to five thousand people and are hoping that the delegations from every state in the South may be full. This means people from Maryland and the District of Columbia, everything south of the Ohio River, Southern Illinois, Missouri, Oklahoma, New Mexico, Arizona and every state south of that to the Rio Grande, the Gulf of Mexico and eastward to the Atlantic Ocean. From Dan to Beersheba was but a small area compared to this. Nor does the distance from the Mediterranean Sea to the Euphrates River measure anything like this. Beloved, we greet you.

The children of Israel took days and days, some of them to make the distance from their homes to their religious festivals at Jerusalem. But the majority of these folks can reach Jackson from their homes in one day, and none need require more than two days. The slow methods of travel of the olden times are forgotten, and people will now come to this Southwide Sunday School Conference on fast flying railroad trains, equally fast automobiles and by airship. Talk about traffic jam, there will be plenty and to spare around here Jan. 13-16.

The men and women who will attend this Conference will come because of their personal interest in the Lord's work and their desire for fellowship with those who serve in like capacity, and for better preparation for these high and holy tasks. The largest group of religious workers in the world are the Sunday School officers and teachers. They number up into the hundreds of thousands. And they are nearly all of them voluntary workers without salary or any expectation of or desire for compensation. The kingdom of God moves forward by the labors of unpaid servants of the Lord Jesus Christ.

To be sure the organization is fostered and made efficient by men and women in official position who give their whole time and thought to this work and of necessity receive their support from it. We refer, of course, to the forces of the Sunday School Board in Nashville and to our State Sunday School force having headquarters in Jackson. These are men and women of mental and spiritual endowment whose gifts have been demonstrated and developed in the service which they are rendering. For Your Work's sake we greet you.

The administrative head of the Sunday School Board is Dr. I. J. Van Ness, who was born in New Jersey, but whose whole ministerial life has been in the bounds of the Southern Baptist Con-

vention. When Dr. J. M. Frost, who had founded the Sunday School Board, passed away, the minds of the brethren turned to Dr. Van Ness as the one suited to be his successor. He had had training as editor of the Christian Index, and as Editorial Secretary of the Sunday School Board, the place now filled by Dr. Hight C. Moore. His genius for administration and his initiative and insight into the needs and opportunities of Southern Baptists have been a marvel and an inspiration to his brethren.

He has gathered about him a departmental organization and superintendents of divisions who have cooperated in the highest degree. Mr. Phillips has had large responsibility in promoting this conference. But every man and woman in the whole organization has done his part, and the result is most gratifying.

To all of those who have planned and worked we extend our Christian Greeting.

Those who are to appear on the program have been selected for their peculiar fitness for the task. The inspirational speakers, and the leaders and instructors in the sectional conferences cannot be excelled in their lines. The people of Mississippi greet you all. And we greet every man, woman and child who comes to this conference with a desire and purpose to prepare himself better for the Lord's work.

What will you sacrifice to help save the Baptist Bible Institute, New Orleans?

ABOUT INVESTMENTS SOME EXPERIENCES

This writer has never had large sums for investment, nor a large income from any source. But he has been given to have several experiences in a small way in investments. He believes that they are typical and might be of use to others who are thinking along this line. He says frankly that almost the only absolutely safe and profitable investments he has made have been in denominational bonds, that is in Baptist Bonds of one sort and another. Here is a record of his experience in this line for whatever it may be worth.

A good many years ago a laundry corporation was formed in his town, financed by local enterprise. Being solicited to invest in it he declined because he did not believe it would be a paying investment. Being solicited a second time on the ground of local pride and loyalty, he put \$100.00 into it. In about two or three years it went to the wall and he lost most of what he put in it.

A second venture was to put a little money into a farm as a sure thing that couldn't run away or default. The farm is there yet from which \$100.00 a year is received in rent, half of which is paid out for taxes. The net income is less than three per cent on investment.

A good deacon came along selling stock in a newly organized fire insurance company in which the best business men in Jackson were directors. As the old companies were for the time being banned from the state it looked like a sure thing. He invested to the extent of his ability and after it seemed it took all that was made to pay the officers, he sold out at a big discount.

Another effort was made to save something for old age by investing in a big utility company. The value of the stock soared for a season and then came down to about half of the price paid for it.

Another most promising enterprise made its appeal and this poor mortal put in all he could rake up to invest in a magnificent office building which by all precedents should double in value in a few years. It is a nice looking building and is said to be doing well, but two years have passed and no dividends have been declared.

Was the victim cured? Not yet. A big hotel building was begun. "All the hotels were making money". It looked so good that a little sum was scraped together and put into this sure thing. If any of you come to Jackson I hope you will stop at our hotel for I am anxious about the dividends which have not yet begun to come in.

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any oil or gas stock. And there are a thousand and one other good things I haven't invested in for which I am grateful. It might have been so much worse than it is.

But here is what we were leading up to. About seven years ago when all we had put into war time bonds (which would look small to some of you) matured and was paid, this sum was put into bonds of the Education Commission of the Mississippi Baptist Convention. This was about all the savings of the years. Now observe! The interest on these bonds has been paid semi-annually with the regularity of the sun. I have never had a moment's anxiety or worry about them. The larger part of them have matured and they have been paid promptly. A few remain, bearing six per cent interest and it is about the only sure investment this poor mortal has.

Now listen. Soon the Education Commission will put some more bonds on the market. If you want a good investment, buy them.

WE THANK YOU

On behalf of over two hundred orphans at the Baptist Orphanage, the writer extends sincere thanks to all who helped make Christmas happy for them.

First, we want to thank the Jackson news papers and The Baptist Record for the publicity that put the plan through.

To those contributing books and magazines, most of whose names were not given, and to all who contributed in any way for their comfort and pleasure, we want to say.... Thank you!

John Lee, our sick boy, is overjoyed. He received numbers of books, two bath robes. Mrs. Oppenheim of the Parisian, contributed one with additional things for his enjoyment. The B.Y.P. U. of Grenada, through Mrs. Leon Kersch, contributed a bath robe and slippers. Mrs. Kelly Young of Itta Bena, a nice box of candy. Mr. G. M. Causey of Gloster, a box of nuts; Mrs. Sallie Meeks of Mozell, four dollars in cash and a much prized letter; all these with many omitted names and articles, are adding joy to his shut-in days but the radio is his prize gift. Through the generosity of Mr. Dave Rice, of Rice Furniture Co., Jackson, not only does John have the pleasure of a radio but we were able with the additional cash contributions by several other liberal hearts, to put a nice cabinet radio set in the large girls building.

Patterson's Pharmacy, through our big-hearted Kelly Patterson, gave a nice cabinet victrola for the little girls building, giving them much happiness.

Those contributing money on the radio were: Drs. Anderson, Ainsworth, Batson, Crawford, Currie, Dobson, Hagaman, Harris, Hughes, Long, Magee, S. H. McLean, O'Ferrell, Shands, Sheffield, Underwood and Van Alstine. Rev. Wayne Alliston, Mrs. Gilfoy, Miss Ellie Hederman, Mr. Bob Hederman, Miss Ruth McLemore, Mr. G. I. Lee, Mr. F. M. McRae, Miss Sales, Col. Smith, Messrs. J. M. Hartfield, O. B. Taylor, E. D. Ken- na, H. O. Bland and several other employees at the Merchants Bank whose names were not given in.

I wish each of you could see how happy they are because of your generosity and for them and for all interested in them, I want to say again, We Thank You Heartily.

May the Lord bless you and the New Year be filled with happiness for "you too."

—Dr. Harvey F. Garrison,
Physician for the orphans.

Dr. Julian Attwood of Roswell, N. M., has been elected mission secretary by the Baptists of New Mexico, to succeed Dr. C. W. Stumph.

To save the Baptist Bible Institute means to save the Baptist Cause in New Orleans. Will you help?

All material for the Intermediate exhibit of the Southwide Sunday School Conference should be sent to Miss Mary Alice Biby, Robt. E. Lee Hotel, Jackson, Miss., immediately.

The wise men brought to Jesus gifts of gold and frankincense and myrrh. Did your gifts at this anniversary of his birth go to him?

Dr. Oscar Haywood becomes pastor at New Bern, N. C., his native state. He was a good many years ago, pastor at West Point, Miss.

The Bethesda and Salem Churches in Hinds County have called brother C. H. Ellard, a student in Mississippi College, to be their pastor, giving half time to each church.

It is said that in a service closing his thirty-two years of ministry at First Church, Memphis, Dr. A. U. Boone asked those whom he had baptized to stand beside him. They encircled the entire auditorium. He preached on "The Baptized Life."

The Chicago Evening Post says that in 88 American cities a review shows that of 2,358,428 arrests, 1,091,963 were for violation of traffic laws and then ironically suggests the repealing of all traffic laws, on the same principle that the repeal of the prohibition law is urged.

We see in a letter from Dr. A. J. Holt that brother P. L. Johnson retires from the position of editor of the Florida Baptist Witness on January first. We shall miss his cheerful face and messages. He becomes Southern Manager of Religious Press Association (advertising) with offices in Atlanta.

A good deacon who is active and generous in his own church and interested in denominational work writes us a letter in which he expresses the opinion that it would be a mighty fine thing for pastors to suggest to their churches the propriety of reducing the pastor's salary on account of the present financial depression. From what we have heard deacons say recently we judge that this opinion is prevalent. Here is his letter without name or postoffice:

Dr. P. I. Lipsey,
Jackson, Miss.

Dear Brother:

Had it ever occurred to you that the Pastors of our churches would do well to suggest to their several churches that their salaries should be reduced and let their churches add this deduction to the Causes of the denomination? As a whole I think they are drawing larger salaries than four-fifths of their members. Every employer is reducing their employees' wages. Why should the men of God who should set the example for others not be far-sighted enough to have consideration at times like this? According to my thinking they should have been first to suggest. Could you not give them a suggestion on this line, should you approve it.

Yours truly,

Dr. R. T. Marsh of Richmond, Va., won first prize in the South for the best minutes of a district association.

Mrs. H. C. Peelman has been 20 years W. M. U. Secretary in Florida. At the recent Convention she was presented with fourteen \$10.00 silver certificates.

Brother Joe Canzoneri went to Shelbyville, Ky., to assist in a meeting January fourth. In the past year he has led the singing in 530 services and preached 140 times.

We have just closed a most glorious meeting at Dauphin Way Baptist Church with Dr. L. B. Warren of Atlanta, Ga., preaching. There were 114 additions.—C. B. Arendall, Mobile.

Brother Bryan Simmons, who has been an evangelist of the State Board for several years, has accepted a call to serve Bunker Hill Church and Ebenezer Church in Marion County. This is a field of fine possibilities.

While knowing nothing about botany we have observed that there are a few plants in the world which seem to grow without any roots, or with little or none. But we have never seen any of them growing any fruit, nor serving any useful purpose except to be slightly ornamental and to excite comment by their singularity. Somehow there are sermons that strike us as belonging to this class. A certain preacher who is heard usually over the radio on Sunday afternoons is a striking example. We cannot say that "he hath a pleasant voice", which is a rather Yankee nasal. But he speaks with considerable confidence on the "questions of the day". His messages are not rooted in the essentials of the gospel and cannot bear fruit in great service to men or righteousness before God.

There are said to be seven and a half million (7,500,000) unnaturalized foreigners in the United States, and these are counted in the constituency which entitles the various states to representation in Congress and membership in the electoral college which elects a President and Vice-President of the United States. In other words these aliens are represented in Congress by more than three times as many Congressmen as are sent from the whole state of Mississippi. A large part of these aliens are found in New York and Boston and help to swell the representation of these places in the Congress of the United States. An effort is being made to change the federal constitution so that these people will not be represented. In the meantime Mississippi and some other states will have their representation in Congress cut down because our population has not been increased by a flood of aliens.

Newest House of Worship—And Pastor



GRIFFITH MEMORIAL CHURCH, JACKSON, MISS.



DAVIS MEMORIAL CHURCH, JACKSON, MISS.



J. E. CRAWFORD, Pastor Davis Memorial Church, Jackson, Miss.

Texas is said to have a law requiring all who work in restaurants to undergo medical examination to insure that they have no communicable disease. A mighty good law and one which should be immediately adopted in all the states. It might also include a requirement forbidding

such workers to put their hands in their hair and about their faces while serving. And if they would pick up the butter with a fork instead of their fingers it would help.

The latest figures of the United States Census give the population at 122,775,945. Of these 56.2

per cent live in cities. In the year 1920, there were 51.4 per cent living in the cities.

—BR—

Dr. W. E. Farr has accepted the call to Tchula Church for half time. The other half he continues to give to Prentiss.

Mississippi Baptist Hospital...

JACKSON, MISS.

Rev. Wayne Alliston, Superintendent

Miss Margaret McRae Lackey will have a room in the Hospital and begins her work as Hostess January 1, 1931.

Dr. Edw. B. Van Ness of Nashville begins his work as X-Ray Specialist Jan. 1, 1931.

Last year we ministered to 4,965 patients. Five hundred more received treatment in the Operating Rooms, Laboratory and X-Ray Departments.

The total amount of Charity work was \$14,756.94. Discounts given amounted to \$8,202.45. Work done for Orphans in Jackson \$2,488.90.

We have no Charity Wards in our Hospital. None but the doctor, bookkeeper and Superintendent know who are charity patients, therefore there is no embarrassment to the patient and all receive the same attention. There is never a time that we do not have our full quota of Charity patients, and they always remain longer than other patients, for the reason that a patient who is paying his way is anxious to curtail expense and goes home just as soon as the doctor will dismiss him, while on the other hand Charity cases know there is no expense attached, and they stay until entirely well.

We do not take all the Charity that comes to us. We could not do this and keep our Hospital running in a way that would be a credit to the great denomination that we serve. We try to be sure that a case is worthy and really is not able to pay.

Through our work this year many crippled children have been made to walk, or to use little arms that heretofore had been lifeless. 72 people from the Blind Commission have been given back their sight, and little children who have never seen have been given sight through operations and care at our hospital. One dear old lady 77 years old came to us just a month or two ago from Beauvoir who had not seen for seven years. A major operation was performed, a film removed from her eyes and she went out praising us and thanking God who had worked through His agents to answer prayer.

Books are carefully audited by accountants selected by Dr. Gunter. All payments on Bonds have been met promptly as due. The Hospital has been enlarged fifty per cent.

The receipts from Cooperative Program for the year, \$3,605.20. Gifts from friends, \$1,941.23.

Seven rooms remain unfurnished, needing \$150.00 each.

Every employee of the hospital has cheerfully accepted reduction in salary.

Patients have come from all over the United States.

Many lives have been saved.

The discouraged have been lifted up.

There are 52 nurses in training.

Women over the state have greatly helped by sending linen. Others have furnished memorial rooms.

Blind people have gone away seeing.

People have been saved.

There is an active Y. W. A.

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Stewardship Department

G. C. Hodge, Secretary

"Every member of every church contributing every week to every cause, in proportion to his ability."

THE STEWARDSHIP AND BUDGET DEPARTMENT IS TO BE DISCONTINUED APRIL FIRST

On account of the present financial depression, the State Convention Board in its recent meeting made drastic retrenchments in every phase of our State Mission work for 1931. The salaries of all the employees of the State Convention Board were reduced, the Church Building Aid Fund was withdrawn and both the Evangelistic Department and the Stewardship and Budget Department are to be discontinued not later than April first. This, of course, means that if Brother Simmons and I accept work elsewhere before April first, the departments will be discontinued when we resign.

Three And One-half Years Of Fellowship

In 1927 the Executive Committee of the State Convention Board requested me to leave the pastorate for a limited time and become Secretary of the Stewardship and Budget Department. I was happy in the pastorate, and the labors of both myself and wife were fruitful, but believing that it was the Lord's will I accepted the call and began work with the Stewardship and Budget Department June 1, 1927.

During the past three and one-half years the brethren over the State have cooperated with me in this work most encouragingly, and because of their cooperation I shall look back to these years of labor and fellowship with the greatest of pleasure. I have been engaged from three to six months ahead ever since coming into this work, and while I have each year received more requests for Stewardship Classes and Conferences than I could fill, I received more requests in 1930 than during any previous year.

Three And One-half Busy Years

The following is but a partial report of my work from June 1, 1927 to October 25, 1930:

Churches visited	274
Sermons and addresses delivered.....	879
Classes and Conferences conducted.....	268
Diplomas and Seals granted.....	5,367
Articles for papers and magazines written	176
Stewardship tracts and periodicals distributed.....	377,510

This means that on an average I have in addition to my office work, visited 6.6 churches, delivered 21.4 sermons and addresses, conducted 6.5 Stewardship Classes and Conferences, granted 130.9 Stewardship Diplomas and Seals, written 4.3 articles on Stewardship and Budget work for papers and magazines and mailed out 9,207.5 tracts, periodicals, etc., every month since becoming Secretary of the Stewardship and Budget Department.

My Plans For The Future

(1)

Some have been inquiring about my plans for the future. Since it was only a few days ago that the Convention Board found it necessary to discontinue this Department, I have not had time to make arrangements for the future. I, therefore, do not have the slightest idea where the Lord wants me to labor in the future. Loving pastoral work as my wife and I do, I naturally hope and trust that the Lord will lead some good church to make it possible for us to return to the pastorate. However, it is not for us to decide where we shall labor.

(2)

When my wife was thirteen years of age she was elected General Secretary of her Sunday School. When she was fourteen years of age her pastor and church wanted to elect her General Superintendent of the Sunday School, but she refused to serve in that capacity, so was re-elected General Secretary. She has been actively engaged in church work from that day to this. I have been actively engaged in church work since the day I was fourteen years of age. A few weeks after being licensed to preach in 1914 the church into whose fellowship I was baptized called me as pastor, and with the exception of a few months when I first entered the Seminary, I have not been without a pastorate from that day until I became Secretary of the Stewardship and Budget Department.

(3)

I believe that the Lord has definite places for special workers at certain times today just as He had in the days of Elijah, Jonah and Paul. Since the Stewardship and Budget Department is to be discontinued, I feel confident that it is the Lord's will for us to labor in some other part of His vineyard; and since my wife and I are laborers together with God we shall wait for Him to make His will known, and wherever He leads we will follow, and give our very best to the Master. The song of our hearts has for years been, and still is:

There's surely somewhere a lowly place
In earth's harvest fields so wide,
Where I may labor thro' life's short day
For Jesus, the Crucified.

So trusting my all unto Thy care,
I know Thou lovest me!
I'll do Thy will with a heart sincere,
I'll be what You want me to be.

I'll go where You want me to go, dear Lord,
O'er mountain, or plain or sea;
I'll say what You want me to say, dear Lord,
I'll be what You want me to be.

Important Facts Concerning Annuity Contracts with The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas

1. An Exceptionally Safe Investment

Upon receipt of cash, securities at market value or acceptable mortgages the Board will issue an Annuity Contract, guaranteeing a satisfactory income for life on the amount received to any person or persons you may name.

2. The Principal Is Safe

The Board assumes all responsibility for the safekeeping and investment of the money. The endowment assets of the Board liable for the payment of Annuity Contracts is in excess of \$1,500,000, in addition to the Annuity Guaranty Fund itself. The entire assets of the Board exceed \$3,650,000.

3. Income Rates Are High

On a single life income rates range from 4% to 10%. On two lives rates range from 4% to 8%.

4. Payment of Income Is Prompt

Payments are made promptly every six months.

5. Advantages for the Annuitant

(1) The principal is safe.

(2) He has no anxiety about investment.

(3) The income is high.

(4) It permits donor to make desired disposition of estate without fear of legal complications, with consequent loss to estate.

(5) Makes possible such memorials as donor desires to establish.

(6) At death of the annuitant the entire principal is transferred to the Endowment Funds of the Board.

6. Spiritual Investment

It is primarily an investment in the work of the Kingdom of Christ. Ministers, missionaries and their widows who have labored faithfully and sacrificially will benefit in their old age or disability.

7. Further Information

Find out how it applies to you by writing to Rev. Thos. J. Watts, Executive Secretary, 1226 Athletic Club Building, Dallas, Texas.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

APPRECIATION (New Year, 1931)

Dear kindly Hearts, from Everywhere,
Whose messages, like white-winged birds,
Have flown to me on song, in prayer:—
You've compassed me with golden words!

I would my stammering tongue could speak,
All that my heart so longs to say:—
If we have strength when we're most weak,
How strong my Silence is Today!

Your Love and Faith and radiant Hope,
All bid me stand on "Higher Ground".
Right well you teach the width and scope,
Of His Free Grace, which knows no bound!

Let us go forth this glad New Year,
To one increasing purpose prove:—
That Jesus reigns! Make it so clear,
"That all the world may know"—His love!
Margaret McRae Lackey.

NEW YEAR'S GREETING

"The year is closed, the record made
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs, its gains.
And now with purpose full and clear
We turn to meet another year."

"Happy New Year"! This very familiar phrase brings both sadness and gladness. The coming of a New Year foretokens the promise of opportunities for even greater achievements than the past year offered; and at the same time we are saddened by the thought that the time grows shorter for the accomplishment of so much that is needed to be done. In reality, the actual changing of the New Year is simply the changing of the numerals on our calendar and yet this small change is wrapped up in mighty significance. Fortunately, "Hope springs eternal", so, standing on the threshold of the New Year, perhaps bearing the scars of futility and errors, but aflame with glowing Hope—we welcome the clean sheets spread before us with delight, anxious to take advantage of a chance to correct our failures, our weaknesses, and our shortcomings. Looking in through the open doorway of 1931 we pray the prayer of the Psalmist, "Open to me the gates of righteousness: I will go into them and I will praise the Lord". With the glad note of praise we turn to greet the New Year. Through this medium we greet you with a pledge of renewed devotion and renewed zeal for all W. M. U. and Kingdom activities, thankful for the unmeasured blessings that have filled the old year, and for the happy privilege of service that we are again permitted to wish you each, a Happy New Year.

Mrs. A. J. Aven, Pres.,
B. W. M. U.

OUR YEAR'S WATCHWORD

Is it not a solemn thought that we are sent into the world to represent and reveal Christ to men? The new W. M. U. Watchword for the New Year 1931 grips us with its forceful responsibility. The beautiful personal exposition given of this Scripture by Dr. Henry Alford Porter in January Royal Service is wonderfully helpful. If you have not studied this article—I do not mean a casual reading—but if you have really given time and thought as to its real meaning as presented by Dr. Porter you will get a most helpful lesson for the New Year. Dr. Por-

ter says of this new Watchword, "It rings like an echo of that little Bible, John 3:16, 'God so loved the world'—and of those magnificently audacious words of Mark 16:15, 'Go ye into all the world'. Dare you then,—dare You". Oh W. M. U., lay yourselves upon the altar the great missionaries laid themselves upon "That the world may know". Can there be summed up in words a greater challenge for a New Year's task? I pray we may be courageous to meet it with our hearts full of Hope and Love.

Mrs. A. J. Aven, Pres.,
B. W. M. U.

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob"—my heart is filled with praise and thanksgiving to my Heavenly Father for His manifold blessings throughout the past year.

The Woman's Missionary Union of Mississippi entrusted me with the leadership of their auxiliaries for a number of years and now, you dear women, have honored me with the office of Corresponding Secretary. When I glance backward I see many faults and failures but I will not let the mistakes I have made mar the strong faith of my new endeavor. In the quietness of meditation He has said unto me "My grace is sufficient for thee; for my strength is made perfect in weakness". Therefore I will come boldly unto the throne of grace and find grace in the time of need.

Please do not expect me to take dear Miss Margaret Lackey's place—I could not if you wanted me to—I would not if I could, for our Master has not planned it so. He has given each personality a place to fill and I would make a grave mistake to attempt to fill a place not my own. May my Heavenly Father give me grace to serve the W. M. U. of the state as efficiently, faithfully and nobly as our own beloved Miss Lackey. She has been as patient, wise and gentle in training me in W. M. U. work as Paul was with Timothy, his own son in the faith, and I shall often be guided by her admonition and advice.

My hope and great desire is to lead the Baptist women of Mississippi into a more earnest determination to make Christ known to the world, whatever the cost, "That the world may come to understand".

Fannie Traylor.

Isaiah 26:3

Kaifeng, Honan, China, Oct. 31, 1930.

Beloved Friends and Co-Workers:

From Lien Ch'eng, an outstation 115 li from Kaifeng, my Christmas greetings are sent forth laden with love and best wishes for you and yours. As I write by lamplight in this early morning hour my heart is full of gratitude to the Master for His marvelous blessings, to Miss Mallory and the Literature Department for multiplying my letter by 60, and to all of you for your constant prayers, cheering messages and sweet, generous helpfulness.

For weeks we were in the midst of war and banditry. Citizens, as well as soldiers, were killed by bombs from airplanes. One young woman thus left a widow asked me if Jesus would bring her husband back to life. She had been married just a year. In another home the son was killed and the husband severely wounded by bandits. Our Gospel tent was cut up and taken away by the bandit-soldiers. They also destroyed some furniture in three of our chapels. During the most exciting time I was in a town where we could go to villages toward the north

while fighting was in progress on the south, east and west and we did not have to stop our evangelistic efforts for even a day. Our meetings were sometimes broken up by the passing of a plane but we had no real trouble. Many soldiers were in the audiences and some professed faith in Christ as their personal Saviour.

Now that the fighting is over, the Master is giving us wonderful opportunities for preaching and teaching. Near here there are 40 villages in which we have Christians and inquirers and more than 100 in which the Gospel torch has not been lighted. In seven other outstations there is a similar crying need, not including those Miss Humphreys visits, besides a number of substations. At the lowest estimate, there are 500,000 in this immediate section. And now that Dr. and Mrs. Sallee have been called home and Mr. and Mrs. Lawton and Miss Walker can seldom come out, I am the only missionary left for this vast field. Are you surprised that we are pleading for more laborers? We need evangelists and Bible women as well as missionaries.

In connection with the Bible School for men we have opened a department for women and some are having opportunity they have long prayed for. Several are being helped by special gifts, including one sent by Dr. H. M. Harris who was formerly in charge of our outstation field. Others are still longing for a chance to study God's Word and prepare for service. As teacher for this class we have a Christian girl whom it was my privilege to help in school. She is doing credit to the splendid training received from Misses Hare, Alexander, Ward and others connected with our Girls' School in Kaifeng.

Let us pray that the Lord will put it into the hearts of His servants to have the support ready for these native workers when they can be sent out. Another important matter is this. Wesley Lawton, son of our beloved co-workers, Mr. and Mrs. W. W. Lawton, felt so strongly the call to China that he came, even though the Board has not been able to appoint him. He can speak the language already, having learned it in his early youth, and after a year's study of the written characters, he will be ready for full time work. Please pray that his salary may be permanently provided and, if the Lord wills, he may be led to this great evangelistic field. I do not believe there is in all China a more urgent opportunity for him with all his training and consecration. Please entreat the Father to fill us every one with the Holy Spirit and use us ever more and more for His glory and the advancement of the Kingdom. Thanking you, and with much love and best wishes,

Yours in the Master's service,
—Addie Estelle Cox.

Mr. J. M. Thornton, a member of the Pontotoc church, died last week at the age of 96. He had been a member of the church for 85 years.

God gave his "Unspeakable Gift" for you. What will you give to save the Baptist Bible Institute, New Orleans?

"GETTING RELIGION"

Did you ever hear it?
Did you ever read it?
Did you understand it?
Did you ever speak it?
Did you ever write it?
If so, what did you mean?

—C. M. Sherrouse,
Biloxi, Miss.

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HOW SHALL WE UNLOCK THE DOOR OF OUR DIFFICULTY

By Norman W. Cox

With several hundred religious democracies composed of the Baptist Churches of the state of Mississippi and with several hundred religious democratic leaders consisting of our Baptist pastors and with thousands of spiritual democrats made up of our Baptist membership what method can we employ that will open their hearts and enlist their energies for the support of our Christ-given task as represented by our missionary, educational and benevolent enterprises? Add to the normal difficulty, the present financial depression, when thousands throughout our state have suffered reduction in wages, loss of income and many face actual insolvency and our problem becomes drastically acute. Many here and there have so gloomed their skies with the clouds of fear and despair that they cannot see nor will they consider anything that involves an increase in giving.

But, there is a happy way out. Whenever God's folks, and especially Baptists, have accepted the guidance of the Scriptures and have dared to venture forth on the promises of God they have always gained glorious victories and their success has brought them the joy of happy surprises. The reason we have had so much trouble in securing adequate financial support for our churches and denominational enterprises has been because we, who have boasted that the Bible was our only guide and the rule of our practice, have rejected the Bible and refused to believe or practice its truth regarding the financial phases of our work.

The scriptures establish beyond controversy the fact, that Christ did not annul the law of the tithe, but on the other hand our obligations to Christ give added reasons for its observance.

The scriptures call for a weekly contribution from all professed Christians as a witness of their love for Christ as a recognition of their stewardship. The command of Paul to the Christians at Corinth, First Corinthians 16:2: "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him", was not a local admonition, but is a New Testament declaration of universal Christian duty. This is evident from the great apostle's further exposition of the idea in the eighth chapter of his second letter to the Corinthians where basing his argument upon the "Grace of our Lord Jesus Christ," that though He was rich, yet for your sakes He became poor that ye through His poverty might become rich"; he sets up the fact that the obligation to make a financial contribution is the constant responsibility of every Christian.

By all the laws of exegesis and interpretation, when resolved to their elemental simplicities, he makes plain the following facts:

First, every church should give the most thorough consideration to its financial responsibilities and provide therefor by a plan or method which adequately includes the whole scope of its obligations—a worthy response to this requirement is found in the adoption and worthy support of a church budget.

Second, every member of the church out of whatsoever source of income he may have is commanded to bring a weekly offering to the church for the support of whatever of Christ's work the church should give to.

Third, a study of the question of giving in the Old and New Testaments will reveal that gifts were frequently in kind. Contributions for the Lord's treasury were not always to be in the coin of the realm. Our people too long have thought that they should give only out of their cash to Christ. But the scriptures make it plain that they ought to dedicate of their substance and give of the increase of their fields, their barnyards, as well.

Fourth, pastors and deacons are charged with the solemn responsibility of seeing to it that the foregoing obligations are met. They have sinned against Christ and the people to whom they minister when they fail to discharge this scriptural responsibility.

Even with conditions as they are, if the average Baptist church in Mississippi would have the above teaching laid upon its heart and conscience and its leaders would honestly face the obligation therein, 1931 would be the greatest year Mississippi Baptists have ever known in the support of their local churches and our cooperative work.

Through the years we have not found it difficult to bring churches to a measurable observance of the above scriptural obligations. Whenever and wherever churches have followed this scriptural observance they have prospered financially and thrived spiritually. There is every good reason for falling into step in this vital matter: All that is needed is for some sensible man or men in every church to take it in hand and stay by it until a thorough trial has been made.

I am well aware of the fact that thousands of our people have little or no ready cash money. I know that under present conditions if an every member canvass was put on in our country and village churches that a very large part of their membership would really feel that they could not promise anything. It is in times such as these that we need to fall back on the gifts in kind. Hundreds of farmers' wives could be persuaded to add five hens to their poultry flock and dedicate the egg production to the support of the work. Hundreds of farmers could be persuaded to dedicate the returns when sold of a patch planted in cotton, corn, potatoes, truck or other crops. Hundreds could be persuaded to pledge themselves to some special effort or project outside their regular work that would secure money the proceeds of which could be dedicated to Christ. Yea, it could be done! The scriptures point the way out for church, pastor and people. With the close of the old year just around the corner and the opening of the new year before us it is a time that calls for our folks to seriously face their financial responsibility to God. We all know that lots of our financial troubles today are due to the fact that so many have spent money that ought to have been given to God, for their own personal indulgences and often vain and sinful purposes.

Next week we shall write on "If I Were a Pastor or Deacon of a Church Without a Budget".

—BR—

THE SOVEREIGNTY OF THE RISEN CHRIST

Matt. 28:18-20

(D. W. McLeod)

—O—

In these days of laxness in Christian teaching and living, we need to lay special emphasis on the sovereignty of the risen Christ. He has been preached and accepted by many, as if He were a good easy going person, with whom it made little difference what men believed or did.

Let us consider the authority of the risen Christ. "All authority hath been given unto me". To Him has been given all the authority of Deity, which, as the eternal Son, He shared on an equality with the Father and the Holy Spirit before the foundation of the world; but which has been put entirely into His hands, as Mediator between God and man.

He came forth from the grave clothed with this divine sovereignty as part of His resurrection power and glory (cf. Rom. 1:4; Phil. 2:9-11; Heb. 12:2). In His person humanity is united with Deity, is elevated to a place at the right hand of God, and is clothed with regal authority. And His resurrection power and glory is an earnest of the power and glory which shall be revealed in us, who have believed on Him; and who suffer with Him and for His sake, in this life. We shall behold the glory which He had with the Father before the world was; and beholding, shall be conformed to His image.

He sits on the mediatorial throne as the God-Man. It is only through Him that we can approach the throne of grace—that we can worship God and all the grace and mercy which God bestows upon us is through Him and on His account.

The risen Christ is now clothed with universal authority. He has received, in consequence of His suffering, all authority in heaven. Angelic bands wait on the wing to do His bidding. Cheru-

bim and seraphim, before His throne, unceasingly obey Him. All the hosts of heaven bow before Him, acknowledging His Lordship over all the realms of immortal bliss.

Because He laid down His life as a vicarious sacrifice for sinners, He has been clothed with all authority on earth. Therefore His sovereignty on earth is supreme and absolute—unrivaled by any earthly prince or potentate. Though the anti-Christ claim the right of universal supremacy; and though the "man of sin" aspire to sovereignty over the nations of the earth, the ultimate overthrow of both is as certain as the sun in the heavens.

As certain as Christ wields the sceptre of universal dominion, every attempt, by mortal man, to obtain and maintain world-wide supremacy, will end in complete disaster.

Alexander, Caesar, Charlemagne, and Napoleon, all founded mighty empires, which crumbled into disintegration with the passing of their founders. And the more recent attempt to realize a long cherished dream of world supremacy resulted in the complete collapse of the late German empire and the overthrow of the House of the Hohenzollerns. But the kingdom of Jesus Christ is "an everlasting kingdom, and His dominion endureth unto all generations" (Ps. 145:13).

Christ has never delegated His authority and power on earth to any man or ecclesiastical body. To make such a claim is the most arrogant of blasphemies, which, in due time, will be visited with just retribution. The Holy Spirit is Christ's only Vicegerent on earth. And the New Testament is the law of Christianity. Therefore, no man or church has the right to exercise authority over the conscience of others, or to coerce them in matters of religion.

Since Christ is vested with universal sovereignty, He is the sole arbiter in the affairs of men. "With Him are the issues of life and death". We are in His hands as clay in the hands of the potter. Man purposes, but Christ weighs and disposes of our purposes and plans according to His sovereign will. Even the wicked, in the accomplishment of their evil designs, cannot go one step beyond the limit of divine permission.

His power in heaven and on earth includes all the "providential and might" with which God directs and governs the affairs of the universe. So that what we term the workings of providence is simply the exercise of Christ's sovereignty in the accomplishment of His will, or in holding us back from doing that which He has decreed we shall not do.

His power on earth includes the power of the Holy Spirit. He is the mighty force engaged in the accomplishment of the work committed to the churches. He it is, who convicts men of sin; who reveals the Christ to them; who regenerates them, imparting to them the divine nature; who inclines them to obedience, and causes them to grow.

The Spirit goes forth in power among men according to the will of Christ. As He was given without measure unto Christ, so He flows from Christ unto us; and Christ is today engaged in working out the eternal purpose of grace among men in the person of the Holy Spirit.

If the churches are not clothed with spiritual power today, if they are not conquering forces for Christ, it is because they are relying on some human power, rather than the power of the conquering Christ.

In a future article, I shall discuss Christ's method of exercising His sovereignty in the accomplishment of God's gracious purpose.

—BR—

Baptist pastors in Iowa had a "Retreat" in Des Moines Dec. 29-31.

—BR—

Minutes of Leflore County Association is well gotten up by Rev. Madison Flowers of Schlater. There are only seven churches. There are 1,852 members in all churches, over eleven hundred of them in First Church, Greenwood. There were 43 baptisms last year, 21 of them in First Church of Greenwood. Four of the churches have pastor's homes. Total gifts to local purposes \$26,522.50. Total gifts to missions, etc., \$11,472.52.

FROM THE GENERAL SECRETARY

To my Baptist Brethren in all lands:

May I wish you a happy and blessed New Year? More and more do I rejoice in the fellowship of our people the world over, and in their growing love for one another, of which I have seen evidence in so many lands during 1930.

For my fellow-officers, as well as for myself, and for all the work of our Alliance, I ask your interest and especially your prayers.

—J. H. Rushbrooke.

—BR—

BAPTIST WORLD ALLIANCE
Sunday, February 1st, 1931"TO THEM THAT HAVE OBTAINED LIKE
PRECIOUS FAITH WITH US"

A MESSAGE TO BAPTISTS OF THE WORLD

This message comes to the Baptists of the world asking for their fellowship in prayer especially on Sunday, February 1st, 1931. The prayer-needs of our people throughout the world are great.

Some among them are suffering terrible persecution. The outstanding instance is Russia. The effort of the present rulers of that land to destroy all religion falls with special cruelty on our spiritual kinsfolk, through the circumstance that the Evangelical and Free Church movement in Russia is so largely represented by the Baptists. Pray that the hearts of their persecutors may be changed. Pray that the powers of darkness may be defeated. Pray that our brethren may be upheld in their profession without wavering.

Some of our people are poor in this world's goods, albeit rich in faith, and rich in good works. This is the case in many parts of Europe, where they are maintaining a Gospel witness under difficulties from want of edifices, lack of support for pastors and evangelists, lack of means for the training of preachers, and for the proper education of young people. Pray that among our richer groups there may arise a spirit of interest, of admiration for evangelical zeal, and a disposition to aid spiritual worth in its struggle with material poverty.

Some of our people are in danger through the very strength and fervour of their religious feelings and impulses. Those we think of are without the long experience which checks fanaticism, without the balanced thought that numbers supply, without the safeguards of a background of evangelical culture. They are liable to be led into false emphasis, if not into dangerous error. Pray that an instructed and disciplined leadership may be raised up among them. Pray that they may be kept in the straight path of Gospel truth and practical righteousness.

Some of our people are exposed to the perils of prosperity. Rich beyond the standard of their fathers in the faith, they have entered upon a style of living which is unfriendly to the spiritual life. A humble spirituality is hard to maintain where wealth has introduced our people into circles once closed to them. Some are in danger through wordliness of temper. Others fall short of a consecration of their means to the cause of the Gospel commensurate with their increased riches. Pray that they may heed the Scriptural admonition, "If riches increase, set not your heart upon them." Pray that they may carry the pure influence of spiritual religion into the society to which their prosperity has given them access.

Some of our people are finding difficulty in maintaining their share in the evangelisation of the heathen world. Lack of money is distressing the mind of home administrators, and depressing the courage of missionaries abroad. There is abundant wealth in the possession of the Baptists of the world to sustain their part in the work of world-wide evangelisation. Pray for that revival of the spirit of self-denial and consecration on the part of our people, which alone can bring the funds into the treasury of God, and roll away the reproach that lies at our doors through recurring missionary deficits.

Some of our people, notably in India and China, being caught in the clash of political movements, are suffering hindrance, hardship, and trial unknown before. Pray that order, stable government, and social progress may be granted to those

lands. Pray that evangelisation, Christian education, and all the agencies of philanthropy may have liberty to advance.

Finally, pray for the Baptist World Alliance, now in its twenty-fifth year, at once the symbol and organ of our world-fellowship. Pray that it's President, it's General Secretary, it's Associate Secretary, and the members of it's Executive may be granted all needed grace for their responsible work.

Grace be with all that hold the Faith and preach the saving Word, especially in the churches of our order throughout the world.

On behalf of the Baptist World Alliance,

—John MacNeill, President

J. H. Rushbrooke, General Secretary

Clifton D. Gray, Hon. Associate Secretary

Gilbert Laws, Member of Executive.

—BR—

THE COSTLESS REMEDY

(S. E. Travis)

The articles of Dr. Cox in this and last week's issues of The Record, dealing with our financial situation have been read with unabating interest. Dr. Cox is correctly diagnosing our case. The remedy is simple and obvious and does not involve having any Mississippi Baptist giving until it hurts, as the saying goes, but is rather a question of reaching and enlisting the masses of our people to the extent that all or most of them will give regularly a small percentage of what they are perfectly able to contribute without affecting their financial strength or lowering their standards of living.

Most of us are in the habit of spending money from time to time for items which are wholly unnecessary and which we would be just as well off in all respects without. If our people or a majority of them, can be interested to the extent of omitting just a small percentage of the wholly unnecessary expenditures and bring the amounts thereby saved into our church treasuries, this will solve all of our financial problems. Our people, and the best of us are included in the category, waste in useless and unhelpful expenditures from year to year an amount, the aggregate of which exceeds many times over the amount contributed to all denominational causes. Many things we spend money for can be left off not only without harm but with beneficial results to those involved. Herein is "The Costless Remedy," if we will but apply it.

Let pastor and layman resolve to make this a banner year for the spread of the Master's Kingdom. Our people will contribute the small mite required of each of them to meet all of the denomination's need when they have seen their duty and the smallness of the proportional part of each. Let no one be requested to contribute until it hurts, but encourage everyone to give regularly just such small sum as he or she may feel able to give without hurt.

Everyone who tithes knows and will testify that nine-tenths goes farther with the tither than tenths goes with the non-tither. This is God's remedy, and truly it is "The Costless Remedy."

—BR—

January self-denial month for emergency Baptist Bible Institute, New Orleans.

—BR—

In the past nine years the number of breweries in Canada has increased from 57 to 86 and the production of malt liquors has increased 81.8 per cent, but the price of grain has dropped to unprecedented levels for many years. Liquor selling has not improved the condition of the farmer in that country.

—BR—

"Novel Stunts" is the production of the mind and experience of Mrs. Mary Frances Johnson Preston. It is a book to help those who are planning wholesome entertainment for young people. It is one of the many good new books from the Sunday School Board. The author is well known and highly esteemed in Mississippi, having been a few years student secretary at the M. S. C. W. in Columbus. It will be just the thing you are looking for if you are planning entertainment and want some good suggestions. And it will cost you only fifty cents.

THOUGHTS ON WORSHIP

—O—

Helping your congregation to unload

We often hear the statement that a big part of a preacher's task is to comfort the broken hearts in his audience. Very true. Many ministers probably would be startled if they knew how large a number in the audience from Sunday to Sunday carry on their hearts heavy burdens which interfere with proper participation in the service. The Israelites by the rivers of Babylon hung their harps on the willows and could not sing because of their troubles, in exile. How can that distracted man, oh preacher, who is dreading bankruptcy listen to your sermon and become absorbed in the worship?

Many people come to church ignorant of what they should do with their burdens. Is not the preacher's pressing question, "how can I help my congregation to unload"? It will not be sufficient merely for the preacher to tell his grieving listeners that they must cast their burdens on the Lord. They must have a quiet opportunity for doing so. Many of them do not know how to unload. Right there the preacher must explain it. He must call a halt in the program and there for five or more minutes, amid perfect silence, the unloading process must go on. All over our land today preachers are telling their people how they must treat God but the people are too often forgetting it before they leave the church door. While the iron is hot, is the time to strike. While the hearer's heart is melted and plastic from the Bible reading, or from the sermon, is the time to give God a chance to put his imprint upon that heart. That is the moment for the people to make the heavenly contact and to hold wondrous fellowship with Him. In how many of our services today are the people lifted, not so much into an admiration for the preacher but into a rich fellowship with God there in the sanctuary? What more could the preacher do for them than to lead them into such an experience, there in the quiet of the Lord's house?

* * *

Which comes first—private or public worship?

Dr. Johnston Ross reminds us that at first men worshipped through deeds, that is, through bowing and kneeling, through sacrificial offerings and other such "deeds". Later on, however, men began to worship through words,—words of thanksgiving and praise, etc. Dr. Ross concludes therefore that public prayer is older than private prayer. In other words, in the early stages of so-called worship, men through fear or through desire to appease the anger of the higher power, went through certain actions indicating, as they thought, a proper behavior on their part in the eyes of this high power. Today, however, we express our worship more largely in words,—words of prayer and singing, etc.

Dr. Ross probably thinks that public prayer came first because men in the beginning, desiring to escape punishment from the god or gods and win their favor came together and acted together in their worship. And later but gradually they learned to do their worship aloud and in secret.

Where do people today first learn to worship? In secret or in public? In many cases the mother in the home teaches the child to worship in secret. But where this is not done the public worship of the sanctuary becomes the training school for the worship in secret, as well as in public. It might startle us to learn how few of our American children today are being taught in their homes the blessed art of worship. The responsibility for such training is falling more and more upon the public church service. If our people are trained to attend church to be entertained, or to be built up in knowledge, and are not learning to open their hearts in communion with God there in the service, then they are not apt to abide in the secret place of the Almighty in their daily life.—H.

—BR—

Automobiles and other luxuries are charged by the Chamber of Commerce in Argentina with responsibility for financial depression.

Housetop and Inner Chamber

Where does powdered milk come from? Ask the dry cows.

Third Church, St. Louis, recently called Dr. C. O. Johnson of Tacoma as pastor.

The giraffe is said to have no vocal cords. That ought to prevent all discord in his part of the menagerie.

The northern end of the state had a pre-Christmas snow, just enough to make the world look like the Christmas cards.

The Baptist World Alliance meets in Berlin, Germany, Aug. 4, '33. The general subject for the meeting will be "Jesus Is Lord".

Dr. George P. White and the Hazlehurst Church will have Dr. Len G. Broughton with them in a meeting beginning January 18.

Plan "\$1.00 per member" offering Sunday, January 18, for emergency Baptist Bible Institute, New Orleans.

A federal judge in liquor-soaked New Jersey has pronounced the Eighteenth Amendment unconstitutional. What the Supreme Court will do about this matter is not in doubt.

Arrangement is being made to have Dr. M. E. Dodd of Shreveport lead a county wide revival at Laurel next June, the meeting to be held in a tent on the West Laurel school ground.

Don't wait till you have denied yourself some pleasure or luxury before you make a worthy gift to the Lord's work. Make the gift first and let the self denial come later. Otherwise it might not come at all.

Mrs. G. L. Cowser, member of the Goodman Church, passed away Dec. 16. She is survived by her husband and four sons and one daughter. One son, J. J. Cowser, is a well known missionary in Brazil, now on furlough.

Mrs. Florence Willingham Pickard of Tifton, Ga., passed away in December. She was the author of three volumes of historical romance and wife of Dr. W. L. Pickard, well known preacher and for a while president of Mercer University.

An English preacher on a visit to the United States recently said he was impressed with the splendor of the automobiles of the ministers in the United States and the leanness of their libraries. According to our observation this criticism is overdone but it is too close to the truth to be comfortable.

Minutes of Simpson County Association show a roll of 33 churches with a membership of 5,048, baptisms 319. The largest number of baptisms was 31 at Goodwater Church. Total given for all local causes \$21,925.19. Total given to missions, etc., \$3,948.73. The largest contribution to missions came from the church at Magee, \$1,563.32.

The minutes of Harrison County Association and W. M. U. are exceptionally well gotten up, as might have been expected when they elected a printer for clerk, Rev. P. S. Dodge. The paper is excellent and the printing as good as the best. There are thirteen churches reporting including one or two which came from the Hancock County Association recently disbanded. One church makes no report of contributions. All others report amount given for pastors salary. Five report nothing given to cooperative program. About \$4,000 were given to all missions. All churches, except two, report baptisms, at least one, a total of 86 baptisms. Some churches do not report their present membership, which throws statistics out of kilter. Those reporting give the number slightly above 2,000.

S. G. Posey of New Orleans, assisted in a meeting at Jonesboro, La., in which fourteen were added to the church.

Central Church at McComb, by a unanimous vote, recalled pastor H. L. Carter and he accepted it as the will of God for him to remain with them. This is a happy solution.

Foreign Mission Board reports receipts from May 1 to Dec. 1 as \$351,894.16, a decline of nearly \$100,000 from the receipts for the same period last year. In Mississippi the loss was about \$2,400.

A generous offering was made by the Clinton Church Sunday before Christmas for those who are sufferers from this period of financial depression. Within thirty years, so far as we recall, this is the first time an offering of this kind has been necessary.

Bible Readings and Program Topics for 1931 is already being distributed by the Sunday School Board. It is proposed by Mr. J. E. Lamdin and takes the place of the B. Y. P. U. Year Book by L. P. Leavell. It is intended for the Senior and Adult Unions and is accompanied by devotional comments that are helpful. It can be had of the Book Store for fifty cents.

Kentucky Wesleyan College has announced its purpose to discontinue football, because "it is primarily for entertainment and does not contribute to the development of the institution. The president announced that the expenditures greatly exceeded the income derived from football, and that the upkeep was far beyond the ability of the school. He said also that football tends to create an atmosphere not in harmony with the ideals of scholarship and education.

Minutes of George County Association show the smallest group of churches that has come under our observation. Of these there are only four: Lucedale, Agricola, Shady Grove, and Rocky Creek, with two pastors, G. S. Jenkins, and F. W. Gunn. The total church membership is 1350. There were 67 baptisms. Most associations show the baptisms to be about five per cent of their membership. Local support received \$5619.21. Missions and benevolences received \$953.70. This is not a bad showing for a small group.

Minutes of Lafayette County Association show seventeen churches on the roll. They have a total membership of 2,298. There were 133 baptized during the year. Eleven churches have Sunday Schools. Five have B. Y. P. U.'s. The local expenses amounted to \$10,428.45. Only four churches report gifts to the cooperative program, though eleven report mission offerings. These offerings amounted to \$4,292.15, more than three-fourths of which was given by the church at Oxford. Three churches own pastors' homes.

The Religious Herald says of the disturbance in the Episcopal Cathedral in New York recently: The propriety of Bishop Manning's attack on Judge Lindsey's much-talked-of book may be called in question, as may also his apparent indifference to what was going on in the church and congregation where he was, of course the principal figure. There can be no question whatever, we think, of the impropriety of interrupting him and attempting to reply to him at the time and in the circumstances, and no defense can be made of Judge Lindsey for interrupting the service. The distressing feature, however, of the whole deplorable incident is the conduct of a large number of the worshipping (?) congregation. Certainly their conduct was shameful and inexcusable, cowardly and brutal. However, we are unable to imagine just how all of it, or any of it, was related to Dr. Straton or Bishop Cannon.

Brother N. S. Jackson, State Superintendent of the Anti-Saloon League, finds great encouragement in temperance educational work which he is carrying on systematically in the public schools.

Through the Duke Foundation, James B. Duke still speaks and works. A Christmas present of \$32,000 was sent out to be divided among 229 superannuated Methodist preachers in North Carolina.

Arkansas Baptists meeting recently in their annual convention adopted a budget of \$138,650 for next year, of which \$118,550 will be to payment of interest and principal on their indebtedness, the balance being divided as follows: Administration, \$12,000; Sunday School and B. Y. P. U., \$2,100; and W. M. U., \$6,000. The other institutions and southwide causes are left to go direct to the churches for their support.—Ex.

What's the difference? "The difference between listening to a radio sermon and going to church is the same as the difference between calling a girl on the telephone and spending the evening with her. Most people who tune in on the radio sermons are religious quitters; doubtless some of them think they are doing God a favor by listening in, but they are of no positive good in the community. The Bible does not say that God so loved the world that He telephoned down the good news. He sent His only begotten Son to die."—Dr. Chas. R. Brown.

Minutes of Liberty Association show that their recent meeting was the ninety-second, and the list of places of meeting, moderator, clerk and preacher is given without break for all these years. The territory includes a few churches in Alabama. There are at present only thirteen churches. The total given to missions in the past year was \$220.17. There is a present membership in the churches of 1,342. There were 83 baptisms last year. Brother James W. Griffin is moderator and brother John M. Carmichael clerk and treasurer and member of the Convention Board.

Been trying to calculate how long it will take a board or an institution to pay a debt if it pays ten per cent of it every year. Somebody says, Ten years. But have you figured it out? It is a good deal like the problem the boys used to have and never solved about how long it will take a dog to catch a rabbit if it reduces the hundred yard distance by one half every five minutes. Some of these times the dog has got to get a hump on him and jump for that rabbit or he'll never catch him. If it were a problem of how long it would take a boy to eat a piece of pie if he reduced the distance by half every second—well we could trust the boy. Why should we not be as eager to get out of debt?

For three years the average additions per Sunday to Bellevue Church, Memphis, of which Dr. R. G. Lee is pastor, have been 10. The enrollment has grown from 1,407 to 2,503. The Commercial Appeal of Memphis has the following editorial concerning him and the church:

DR. LEE AND THE BELLEVUE BAPTIST CHURCH

The cynics come and the pessimists go, and sometimes it seems from the wails of the die-hards that the world is all out of gear; but after all the sun shines and the flowers grow prettier than ever. A real contribution to the better side of Memphis has been made during the last three years by Dr. Robert G. Lee, who entered his fourth year Sunday as pastor of the Bellevue Baptist Church.

During his pastorate Dr. Lee has received over 1,600 additions to the church and has built a \$225,000 addition. The reporter was impressed by the doctor's record of 10,000 visits during this time. That, indeed, is a record of service. Dr. Lee is to be congratulated upon his faithful work, and the congregation is to be congratulated upon having so loyal a shepherd. Dr. Lee found the vineyard fruitful and has made it more so. A congregation such as this under such leadership is an asset to Memphis.

SOMETHING TO THINK ABOUT

In my Special Letter dated October 6, I suggested that later the nations would recognize the economic value of accumulating spiritual wealth but that they are not now in the mood to do so. Reports, which have since come to me, lead me to believe that such a time may, however be much nearer than I had then thought. Apparently, people today are not only tired out physically, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents; and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living and service to others.

A great mass of wage workers, executives and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short re-adjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war; but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw and they are tired out physically.

What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and misled religious belief. This faith, however, crude as it was, provided the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent, Albert Peel, in a recent article on England, entitled: "An Age Destitute of Faith":—

"The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation; some, that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.

"The churches still throw their doors wide open, but the people pass them by as they rush to their pleasures. Car and char-a-banc, golf and other

games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly we live in an age destitute of faith!

"Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her 'set' who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material.

"Twenty years ago Sunday schools were filled with children, whose parents, while perhaps making no religious profession themselves, yet believed it was well that their children should be taught the elements of the Christian faith. Now, in British cities, at any rate, we are surrounded by children and by young people in their 'teens' who have never been near either church or Sunday school."

If the above analysis of the situation is correct, certainly preachers and churches can render a wonderful service at this time, both in England and America. More religion—rather than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880-1890, but its essential purpose—namely, to arouse the faith, purposes and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history;—in fact, I discussed it in the first edition of my book, "Business Barometers," written in 1907. It has been repeated in each of the twenty-one editions since issued.

Hence, there is nothing new in the above observation. The law of Action and Reaction has always applied to religious conditions as well as to economic conditions. The so called Cycle Theory (which I prefer to call the Spiral Theory, as the net result of each cycle is a real progress) underlies spiritual growth. There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their inter-relation, however, should fearlessly be taught. People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools, and colleges. Think it over.

—Roger W. Babson.

—BR—

DOES PROHIBITION CAUSE CRIME?

H. Beauchamp

—O—

The wets continue to babble their assertion that crime grows out of prohibition. Necessarily, the illegal sale of liquor is a crime, as is the violation of any other criminal law. But the repeal of the prohibition laws in order that the sale of liquor will not be a crime would be a foolish, weak and cowardly surrender to criminals.

That prohibition does not increase other crimes is abundantly and conclusively shown by government statistics that are available to all, and which are far more reliable than individual opinions, based on limited observation.

England is wet, and its government furnishes criminal statistics in which it is shown that with them crime has greatly increased since the pre-war period, each crime named in the list more than doubling except one, and that increasing 72 per cent. America has prohibition, and our government furnishes similar figures, showing that all crime, including liquor selling, has decreased in this country 37.7 per cent from what it was before we adopted prohibition. These figures

also show that criminal offenses among young people, whom some would have us believe are so greatly injured by prohibition, have decreased 43 per cent. We would necessarily conclude, therefore, that if England had prohibition, crime in that country would have decreased more than one-third, as with us, instead of increasing more than double, as it has with them.

Dr. Clarence True Wilson, in a first-hand investigation of conditions in wet Canada, found that there drinking and crime are on the increase; and the cost of maintaining penal institutions "steadily mounting" year by year; the young are learning to drink in "unaccountable numbers;" "Ontario is making a nation of drunkards;" and the government, controlled by, instead of controlling, the liquor traffic, is engaged, as salesman and collector, in making vast fortunes for privately owned distilleries and breweries.

Crime costs this country a billion dollars a month. Why should sensible people listen to what Arthur Briggs calls the "soggy-brained wets" and increase this burden on the tax-payer in these hard times, as well as this drain on the economic, moral and religious resources of the country. Wet leaders are now admitting the impossibility of repealing prohibition, for at least years to come, but are resorting to the despicable expedient of preventing law enforcement by endeavoring to withhold the necessary funds from the government. This is the spirit of anarchy.

Prohibition will stay with us, for our business men of good, hard sense will not consent to its repeal. The only argument (?) for liquor that isn't a cowardly fear of the criminals, or those advanced by drinkers, are based on an avaricious spirit that would sell virtue for money.

Dallas, Texas.

—BR—

STUDIES IN REVELATION

By

L. D. Posey, Itta Bena, Miss.

—O—

Chapter Four.

Before reading these notes, please read carefully the fourth chapter of Revelation.

Introduction

It is easy to see that this book of Revelation consists of three major divisions. The first division closes with the last verse of chapter one, and the second closes at the end of chapter three. The first division pertains to the vision given John on the isle of Patmos; the second pertains to the church age, running from John's time till Jesus comes again; or, perhaps only to the rapture, or taking away of the prepped ones before the beginning of the great tribulation. The third division closes with the close of the book. So, with the chapter now before us, we begin the study of a new division of the book.

Chapter Four Studied

The first verse of chapter four gives us a date line, or line of demarcation which we must observe if we are to get a correct meaning of the book. To John it was said, "Come up hither, and I will show thee things which must be hereafter". Scholars tell us that the literal or correct reading should be "after these things", and which refers back to the things of the preceding or church age. In other words, when the things said of the churches have been fulfilled, then look for the things recorded in this book and beginning with this chapter to begin to be fulfilled. You ask, "How am I to know when that age has ended?" Read the conditions in the church which was in Loadicea, then look upon church life as it is now, and in addition to that, the condition of the world generally, and as foretold by Jesus and recorded in Mat. 24; Mark 13 and Luke 21, and you will come as near the answer to your question as any one can get till the rapture takes place, or, till the seven years' covenant is made with the Jews in Palestine. That was explained in "Studies in Daniel" and published not long ago in The Baptist Record. The Bible is not clear as to which of these two events will occur first. That they occur very close together there can be no doubt. Some of the best Bible students believe that we may expect the rapture at any time now. Are you ready to be taken up and out of this turmoil? In other words: Are you

waiting and looking for and expecting Jesus to come for you? Personally, I believe we are far advanced into the Laodicean age of New Testament church life.

In answer to that call stated in verse 1, John immediately became in the spirit and saw things in heaven. His experience was exactly like what will take place at the rapture or call of Jesus to those who are ready and waiting for him. No death nor funeral expense in that; no pain, no tears, no cold dark grave and long period of waiting. For my part, that is the way I want to go when my Savior is through with me here.

The whole scene of this chapter is that of judgment, or preparation for judgment, but not the kind we have always heard preached. But the judgment to be visited upon a world, the most of whose inhabitants have rejected Christ. While it is a judgment scene, the rainbow, the Bible symbol of mercy, and sign of God's covenant with Noah, completely surrounds the throne. But you say, "I thought there would be no chance for mercy after death". Yes, and you think correctly; but not all people are dead when this period begins. Chapter seven tells of an innumerable number who come up through great tribulation. But surely you don't want to go to heaven that way. Besides there are special blessings promised to those who have part in the first resurrection.

In studying this scene described in this chapter, you will recall that God had Moses arrange every thing according to the pattern shown him in the mount, which was of things celestial. Here we see why there were twenty-four courses of priests, and four groups with ensigns, of the twelve tribes of Israel, with the tabernacle in the midst, and surrounded by the priests, during their journey to Canaan. This other fact: There were twelve patriarchs and twelve apostles; one group representing the redeemed before Christ, the other group representing the redeemed since Christ's death, but all saved by his blood which is the only procuring power, while faith has always been the means by which we receive what Christ has done for us. Before his death, men believed God's promise and it was counted unto them for righteousness; since his death we believe his promise, and it is counted unto us for righteousness. Before Christ, they believed and looked forward to his coming; since he came, we look back and believe on him. What about the baby that dies without faith? "Sin is not imputed when there is no law". Rom. 5:13. That transaction is made possible by the death of Christ which lifted the Adamic curse from off the entire human race, so far as the transmission of eternal death from Adam to them is concerned, so that all that are ever saved regardless of age, are saved by the blood of Christ. This is the reason the infant of Jewish parents and the infant of heathen parents is saved if it dies before it comes to the years of moral responsibility. Of course the Christian's infant that dies is saved in the same way other infants are. It is as easy for God to impute the righteousness of Christ to the baby that has "not sinned after the similitude of Adam's transgression", Rom. 5:14, which was a willful sin, as it was to impute our sins to Christ, and then impute his righteousness to us and save us eternally, though we sin after we have trusted him. So, in this judgment scene, we see representatives of all the redeemed taking part in celestial affairs, and worshipping God for his act of creation.

"Living creatures" or "living ones" is the correct translation of "beasts" in verse 6 and elsewhere under similar circumstances in this book. "Four" is the world number for "all", just as "seven" is the sacred number for "fullness", "perfection", or "completeness". "Eyes" are symbols of "intelligence", "knowledge"; "wings" are symbols of "speed in service or ministry"; so, in this scene, preparatory for God's judgments upon the world, we have representatives of the whole creation worshipping him and saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created". Verse 11.

General Program

Fourth Southern Baptist Sunday School Conference

JACKSON, MISSISSIPPI, JANUARY 13-16, 1931

TUESDAY A.M.

I. J. Van Ness, Presiding

- 10:00 Song Service
- 10:20 Conference Keynote—I. J. Van Ness
- 10:30 Presentation of Sectional Conferences:

Elementary
Intermediate
Young People's-Adult
Sunday School Administration
Church Administration

- 11:00 Address: A Ministering Woman and a Grateful Saviour, Charles E. Maddry, Raleigh, N. C.

TUESDAY P.M.

I. J. Van Ness, Presiding

- 7:30 Song Service
- 8:00 Announcements, General Reports on Conferences
- 8:30 Address: George W. Truett, Dallas, Tex.

WEDNESDAY A.M.

- 9:00 a.m. to 12:15 p.m., and 2:00 to 5:15 p.m. Divisional Conferences

WEDNESDAY P.M.

I. J. Van Ness, Presiding

- 7:30 Song Service
- 8:00 Announcements, General Reports on Conferences
- 8:30 Address: George W. Truett

THURSDAY A.M.

- 9:00 a.m. to 12:15 p.m., and 2:00 to 5:15 p.m. Divisional Conferences

THURSDAY P.M.

I. J. Van Ness, Presiding

- 7:30 Song Service
- 8:00 Announcements, General Reports on Conferences
- 8:30 Address: George W. Truett

FRIDAY A.M.

- 9:30 Song and Praise Service
- 9:50 Announcements
- 10:00 Address: Emphasizing the Spiritual Values, E. P. Alldredge
- 10:30 Closing Address: You, Your School, Your Church and the World, Louie D. Newton, Atlanta, Ga.
- 11:00 Final Word and Adjournment

You will recall that Paul wrote the church in Corinth and said, "Do ye not know that the saints (Christians) shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life". I Cor. 6:2-3. In the twentieth chapter of Revelation we learn that "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years". Rev. 20:6. In chapter 5, verse 10, it is said of this group, "we shall reign on the earth". So when John was permitted to see things in heaven as described in chapter four, he saw preparations being made there for the judgments to be visited upon an unbelieving world, and the blessed and happy estate of those who have part in the first resurrection, and their ministry and reign with Christ in this world.

COMING TO JACKSON

Surely, Mississippi Baptists will not miss the opportunity of sharing in the benefits of a truly wonderful program during the sessions of the Fourth Southwide Baptist Sunday School Conference.

Look at the roster of speakers! Look at the five different Conferences! Something worthwhile! Something worth going to! And all of it within the borders of our own state, reducing the cost of attendance to a minimum!

Baptists of Jackson urge our brethren from over the State to make good our quota of 1,500 strong. The more coming, the more people benefited. The more coming, the more the Baptist position and influence in this Capital City will be enhanced. The more coming, the better do we bid for other large Southwide meetings to be held in our own territory.

We want you, we invite you, we urge you to COME ON BAPTISTS!!!

Yours in His service,

—W. A. Hewitt

H. M. King

J. P. Harrington

Jack Cranford

G. H. Suttle

D. A. (Scotchie) McCall

Baptist Pastors.

Rev. M. G. Merriman of Rome, Ga., and his wife were killed near Gulfport Dec. 22 when their car was hit by a train. They were on their way to New Orleans to spend Christmas with their daughter.

Dr. H. M. Harris of Clinton was a passenger on the train which was wrecked near Goodman Dec. 21, but escaped unhurt. Nine cars were thrown from the track. Only one person seriously hurt.

—BR—

Mrs. M. A. Royal of Water Valley, says she has been reading The Record for many, many years, and she shows her appreciation of it's value by sending it to two other families. She says she is deeply grateful for the goodness of God and wants to do more for Him in the coming year.

—BR—

Dr. W. W. Hamilton says that in a meeting of pastors and laymen of the New Orleans Baptist Churches, and in another meeting of representative women of the churches, there was a unanimous vote to make the very most of the opportunity to help the Baptist Bible Institute Emergency to the amount of \$5,000.00, or an average of one dollar for each member of the churches.

—BR—

Those who have attended Mississippi College in the past 40 years will remember Mr. J. H. Fox, the railway agent in Clinton. He has recently been retired by the company on a pension for life, payable monthly, also a life time pass over the railway for which he has worked. The I. C. Railway System does not turn the superannuated men out to graze.

—BR—

We shall be pleased if our readers will take notice of the advertizers in this issue of the paper who have enabled us to get out this special edition. When you come to Jackson look up these advertizers and let them know that you saw their advertisement in The Baptist Record. They are eminently worthy of your confidence and patronage.

—BR—

Mrs. William B. McGarity, Superintendent of the Training School, Fort Worth, has presented to the Seminary seven bust statues for the niches in the music auditorium of the Seminary. The bronze-finished busts include Handel, Mozart, Wagner, Beethoven, Listz and the Unknown Woman. The latter is a copy of the classic Unknown Woman in the Louvre, Paris, France, and has been included to represent the galaxy of women musicians. The purchase was made from an Italian studio in New York City and made during the summer when Mrs. McGarity accompanied by her daughter, Miss Christine, were en route from Europe. The busts become a real asset to George E. Cowden Hall, which already stands out singularly artistic in its construction and equipment.—E. N. C.

THE SOUTHERN BAPTIST SERVICE ANNUITY PLAN

By



Thomas J. Watts, Executive Secretary

Presbyterians, Episcopalians, Disciples, Congregationalists, Lutherans, Methodists, Northern Baptists and a number of other bodies have their minister's retirement and disability income plans. Southern Baptists have their plan. The Southern Baptist plan, like those of other bodies, is a serious effort—to solve a critical problem. It is a just and reasonable method of providing for the old age and disability necessities of our ministers and missionaries for their families. It is a determination to make certain provision for certain need of inactivity. It is a recognition of the business principle that when the churches use the energies of their servants they should begin then to make adequate provision for their days of disability or inactivity. It is a serious endeavor to provide against need which in the past has been so inadequately met by appropriations from the funds of Ministerial Relief. It assumes on the part of the churches a determination to meet the demands of justice, honor, gratitude, self-respect, expediency, social conscience, religion, obedience, love and the revealed will of Christ whom they recognize as their only and all-wise head. It is a plan that has the full approval of the Southern Baptist Convention and is now being promoted by the Relief and Annuity Board of the Convention, an incorporated body, whose headquarters are in Dallas, Texas.

Three Factors Upon Which Its Success is Predicated

As succinctly stated in a recent article by Dr. James Randolph Hobbs, pastor of the First Church, Birmingham, Alabama, "The plan involves three factors and relates them in a perfectly balanced whole. There is first the pastor. He must bear part of the load. He ought to. He will, if he is soundly interested. There is, second, the church. It must bear part of the load. It will if it is soundly interested in the man or men who serve it as pastor. These are the most important factors, for they are ones most vitally interested. No scheme can succeed without their contributing interest. Nor ought there to be one that could. Self-respecting security is the sort in which the individual and those most concerned for him personally have the larger part. And there is the third factor, which is the denomination. It must bear part of the load. It ought to. It can because it can marshal the strength of the entire denomination to guarantee the success of the matter, and to afford an enduring organization through which the matter can be handled through the years. Can you beat that? Hardly."

Soundness of the Plan

It is a pertinent inquiry for one to make as to whether or not Southern Baptist ministers and missionaries may expect that the Relief and Annuity Board will be able, in a reasonable time, to reach the benefit objectives set forth in the plan. The actuarial soundness of the plan is



H. F. Vermillion, Associate Secretary

unquestionable. Under the Service Annuity Plan there is certain to be at all times funds in hand with which to pay every obligation incurred. The reserves will always equal the liabilities. However, we are discussing not merely the actuarial soundness of the plan, but also the likelihood of reaching the maximum benefit objectives.

For want of space we will content ourselves with the statement that the past record of the Relief and Annuity Board in fulfilling its annuity promises is such as to give very strong assurance to prospective members of the Service Annuity that this large result will in due time be realized.

The Economy of the Plan

First: The Service Annuity Plan is a preventive measure. All the methods that have been tried to provide for aged and disabled ministers and widows from current relief funds have been predicated upon unsound and expensive expedients.

Second: Based on thirty-five years of participation by a member and his church the Service Annuity Plan requires the payment on the part of both parties of only forty-six cents for every dollar of benefits to be paid to the beneficiaries. Compound interest will add fifty-four cents to every sum of forty-six cents paid in.

Third: The increase of spiritual power and working efficiency in those who participate in the Service Annuity will bring new life and power to the churches. The losses which have been sustained by the churches by reason of a super-induced anxiety suffered by their ministers with reference to their old age or earlier total disability and for the future of their families who have so frequently been left in abject poverty are incalculable.

Why Ministers Should Participate in the Service Annuity

It should require no argument to show that our ministers should promptly avail themselves of the Service Annuity Plan. They should do it. First: Because more than 90 per cent of them cannot, from their meager salaries make provision for themselves and their families through savings or through the channels ordinarily used by men of business and of the professions. Most of these ministers who have attempted to protect themselves through savings and investments or their families through other entirely appropriate methods have had poor success, and very many of them have utterly failed in such effort. It is a fact that "if a preacher is suspected of having a commercial spirit, his influence as a minister will be discounted."

Second: Preachers should not be willing to drift along through their lives and make no certain provision for themselves and families when they are laid aside by disease or age or when they die. They should cultivate a spirit of thrift and practice it. The Service Annuity Plan offers them a way that will add to their self-respect and gain for themselves the greater respect of their churches, families and communities.

Third: They should participate in the plan for

the sake of their brothers in the ministry even when they do not feel that it is necessary for their own and their family's protection. No preacher should be concerned for himself alone. The strong should help bear the burdens of the weak. Nor should ministers, even those who are at present in excellent financial circumstances presume. They are likely to experience entirely different conditions further on. Most preachers experience dependency in old age.

Why Churches Should Cooperate in the Service Annuity

First: The Service Annuity will make it possible to meet a sacred obligation. For churches to use the energies of ministers and retire them in poverty is unchristian. Paul declared, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." (1 Cor. 9:14.) That living is due ministers, not only while they are active, but also when they are disabled by disease or too old to serve. The conscience of churches can never be "void of offence toward God and toward men" so long as this duty is neglected.

Second: It will enable churches to utilize the services of able ministers of advanced years without fearing that their breakdown will cause them to become a care on their hands. The timely retirement of aged and disabled ministers can be brought about under conditions which they themselves will approve and without embarrassment to either the minister or the church. The "dead line" in the ministry will be largely wiped out by this plan.

Third: It will win for the churches the greater respect of their communities. "Ever since the dawn of the Christian era," challenges the business world, "you have taught us that our responsibility to our fellow men is endless. You have seen us accept this responsibility, and through a system of pensions offer protection for our own helpless servants who have grown old. But what have you done for your own helpless servants who have grown old?"

—BR—

CURIOSITY AND A BASS VIOL

—O—

(Ernest O. Sellers)

Curiosity is said to have killed the cat. But that does not affect the fact that curiosity is one of the greatest assets belonging to human nature.

One day a fine girl, just approaching young womanhood, applied to one of the Baptist churches of Chicago for admission to its membership upon her profession of faith in Jesus Christ. She had been for sometime a regular attendant upon the Sunday School.

When asked how it was she had come to be a member of that Sunday School when no other member of her family was an attendant upon either the school or the church, she replied by pointing to a bass-viol, which, encased, was leaning against the wall in one corner of the room, and said, "it was that instrument that got me interested and caused me to come to this Sunday School."

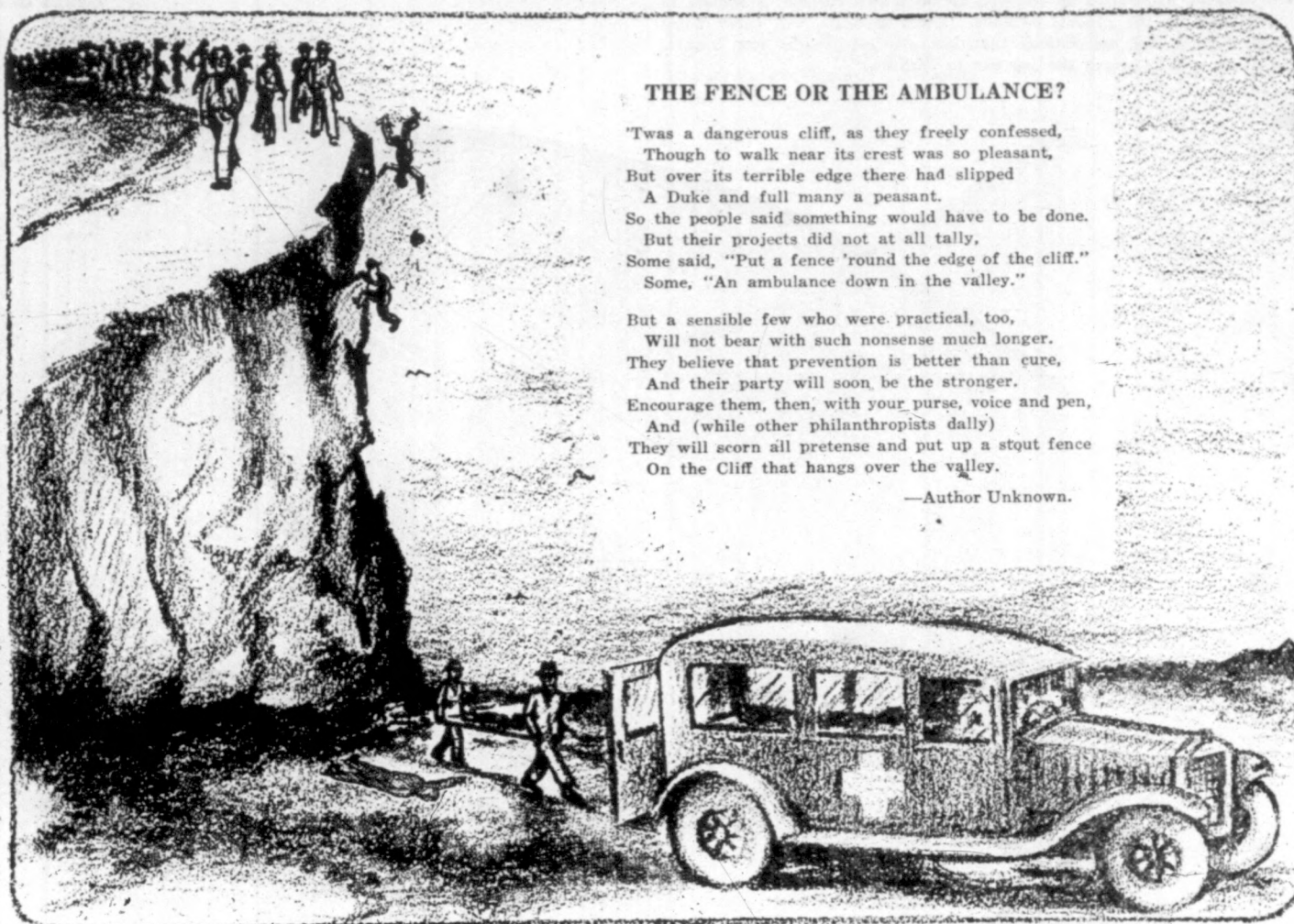
Early one Sunday morning, when she was much younger, the leader of the Sunday School Orchestra, was passing her home carrying his instrument. She mustered her courage enough to ask him what it was he had with him. He told her its name and added that if she would come with him to his Sunday school he would show her how he made use of it.

The leader's cordial invitation and the warm reception she received when she attended the school won her interest and affection and the wise teacher and the power of the Spirit did the rest. I was present when this young woman made her statement and have often wondered since if we, —if I—am as careful to respect the curiosity of children and as keen to make use of it for the advancement of the Kingdom as was that humble but faithful bass-viol player.

The Baptist Bible Institute
New Orleans, La.

—BR—

Roger Babson says the time is coming when news paper men, that is, editors and reporters, will be licensed like doctors and dentists, after examination as to their mental and moral fitness.



THE FENCE OR THE AMBULANCE?

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant,
But over its terrible edge there had slipped
A Duke and full many a peasant.
So the people said something would have to be done.
But their projects did not at all tally,
Some said, "Put a fence 'round the edge of the cliff."
Some, "An ambulance down in the valley."

But a sensible few who were practical, too,
Will not bear with such nonsense much longer.
They believe that prevention is better than cure,
And their party will soon be the stronger.
Encourage them, then, with your purse, voice and pen,
And (while other philanthropists dally)
They will scorn all pretense and put up a stout fence
On the Cliff that hangs over the valley.

—Author Unknown.

THE RELIEF METHOD IS THE AMBULANCE—THE ANNUITY METHOD IS THE FENCE

Why Ministers Should Participate in the SERVICE ANNUITY PLAN

It should require no argument to show that our ministers should promptly avail themselves of the Service Annuity Plan. They should do it, First: Because more than 90% of them cannot, from their meager salaries make provision for themselves and their families through savings or through the channels ordinarily used by men of business and of the professions. Most of those ministers who have attempted to protect themselves through savings and investments or their families through other entirely appropriate methods have had poor success and very many of them have utterly failed in such effort. It is a fact that "if a preacher is suspected of having a commercial spirit, his influence as a minister will be discounted." Second: Preachers should not be willing to drift along through their lives and make no certain provision for themselves and families when they are laid aside by disease or age or when they die. They should cultivate a spirit of thrift and practice it. The Service Annuity Plan offers them a way that will add to their self-respect and gain for themselves the greater respect of their churches, families, and communities. Third: They should participate in the plan for the sake of their brothers in the ministry even when they do not feel that it is necessary for their own and their family's protection. No preacher should be concerned for himself alone. The strong should help to bear the burdens of the weak. Nor should ministers, even those who at present are in excellent financial circumstances presume. They are likely to experience entirely dif-

ferent conditions further on. Most preachers die in penury.

Why Churches Should Co-operate

1. Because, the Service Annuity will make it possible for the churches to meet a sacred obligation. For churches to use the energies of ministers and retire them in poverty is UNCHRISTIAN. Paul declared, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:14.) That living is due ministers, not only while they are active, but also when they are disabled by disease or too old to serve. The conscience of churches can never be "void of offense toward God and toward men" so long as this duty is neglected.

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Service Annuity Department
The Relief and Annuity Board, S. B. C.
Dallas, Texas

Thomas J. Watts,
Executive Secretary.

H. F. Vermillion,
Managing Director.

GENERAL SESSIONS

The executive secretary of the Sunday School Board has assembled for the general sessions one of the finest groups of speakers ever presented to a Southwide Conference. Those workers who seek that dynamic inspiration so essential to their own success as leaders in their local churches will glory in the general sessions. Every delegate will carry home with him the very best thought and suggestions that our greatest leaders can impart. These general sessions alone will be worth the journey to Jackson.

GENERAL SPEAKERS

DR. GEORGE W. TRUETT, Pastor First Baptist Church
 DR. CHARLES E. MADDY, Executive Secretary, State Mission
 DR. LOUIE D. NEWTON, Pastor Druid Ridge Baptist Church



MILLIONS OF BAPTISTS NEAR JACKSON

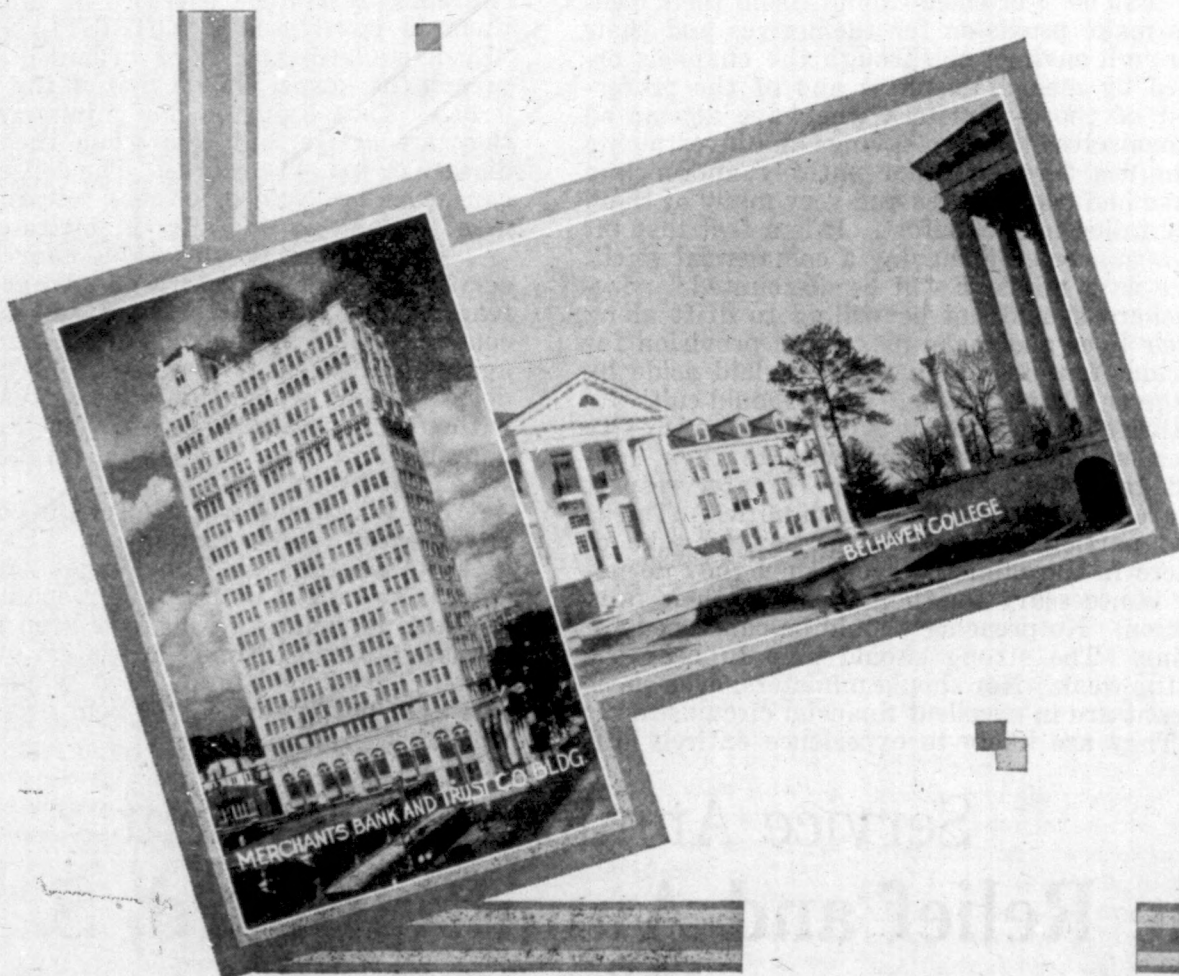
Within one day's motoring of Jackson there are one million Baptists; within two days' trip there are three million Baptists. Train service from St. Louis to Jackson requires only 14 hours; from Atlanta 16 hours, from Dallas 15 hours, from Jacksonville 28 hours. They are looking forward with intense interest to the Jackson conference. Every state of the Southern Baptist Convention will be represented, many coming great distances—as far as Arizona and Maryland. Each state is cooperating in the effort to realize their designated quota.

COMMITTEES—RESERVATIONS

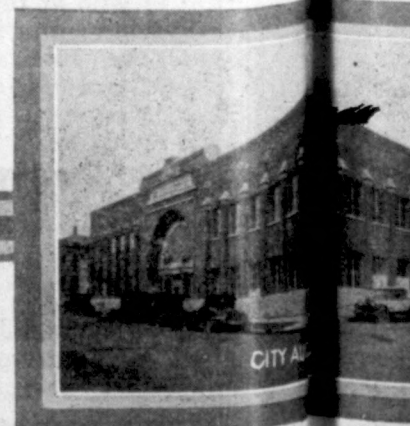
Jackson has perfected an organization of seventeen committees to make preparation for the conference. Under D. A. McCall, the general chairman, every effort will be put forth to provide for the comfort and convenience of all delegates. Every person who plans to go to this conference should write Mr. E. D. Kenna, Merchant's Bank, Jackson, Mississippi, for reservation in hotels or homes. Those who do not make advance reservation may suffer inconvenience upon arrival. Do not overlook the very important matter of making reservation in advance.

MEETINGS PLACES

General Sunday School Sessions—Convivial.
 Sunday School Administration Conference—Way Memorial
 Department of Young People's and Adult School Workers
 Intermediate Conference—Lee Hotel
 Elementary Conference—Calvary Baptist Church
 Church Administration Conference—First Presbyterian Church
 D.V.B.S. Conference—Galloway Memorial Methodist Church.



Jackson has many beautiful and interesting places which visitors ought to see. They are pictured in this issue of The Baptist Record. We have wished to show you columns views of his buildings in the Capital City of the education especially upon our people. Large and large deficits prevented getting out this ambitious project. This project gotten out in the interest of the Sunday School Conference held in Jackson, 13-16, many of the cause been for the Sunday School Board Nashville. We are duly appreciative. This issue be preserved by those who would like an interesting album. An extra copy had for ten cents each.



GENERAL TAKERS

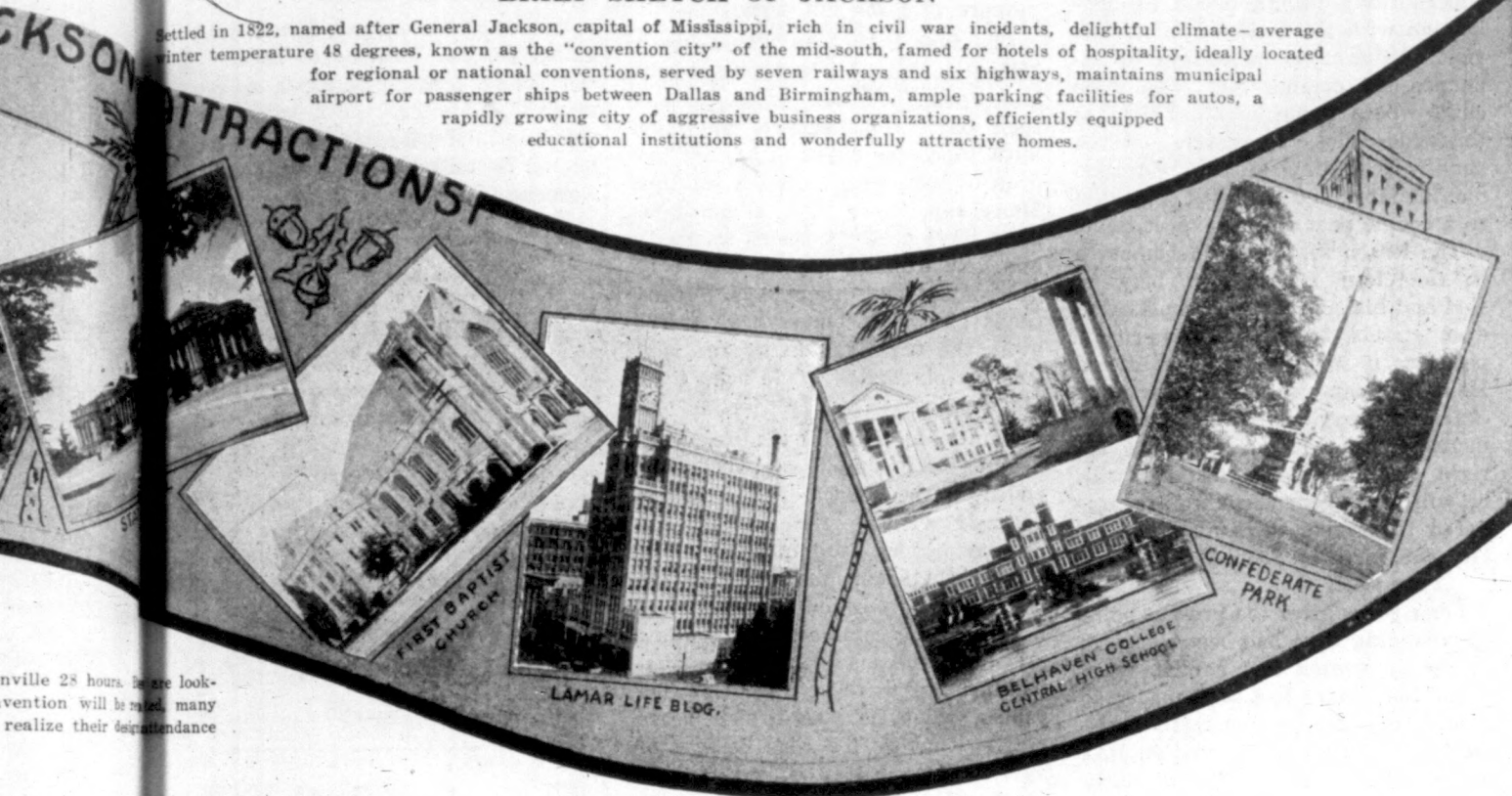
TT, Pastor First Church.....Dallas, Texas
 RY, Executive Secretary.....State Mission Board, Raleigh, N. C.
 T, Pastor Druid Church.....Atlanta, Georgia

GENERAL SCHEDULE

Tuesday, 10:00 a. m.
 General Session, Auditorium.
 Tuesday, 2:15 p. m.
 Department Sessions, designated places.
 Tuesday, 7:30 p. m.
 General Session, Auditorium.
 Wednesday Morning and Afternoon
 Department Sessions.
 Wednesday, 7:30 p. m.
 General Session, Auditorium.
 Thursday Morning and Afternoon
 Department Sessions.
 Thursday, 7:30 p. m.
 General Session, Auditorium.
 Friday Morning
 General Session, Auditorium.

BRIEF SKETCH OF JACKSON

Settled in 1822, named after General Jackson, capital of Mississippi, rich in civil war incidents, delightful climate—average winter temperature 48 degrees, known as the "convention city" of the mid-south, famed for hotels of hospitality, ideally located for regional or national conventions, served by seven railways and six highways, maintains municipal airport for passenger ships between Dallas and Birmingham, ample parking facilities for autos, a rapidly growing city of aggressive business organizations, efficiently equipped educational institutions and wonderfully attractive homes.



ville 28 hours. Be are look-
 vention will be held, many
 realize their despatchance

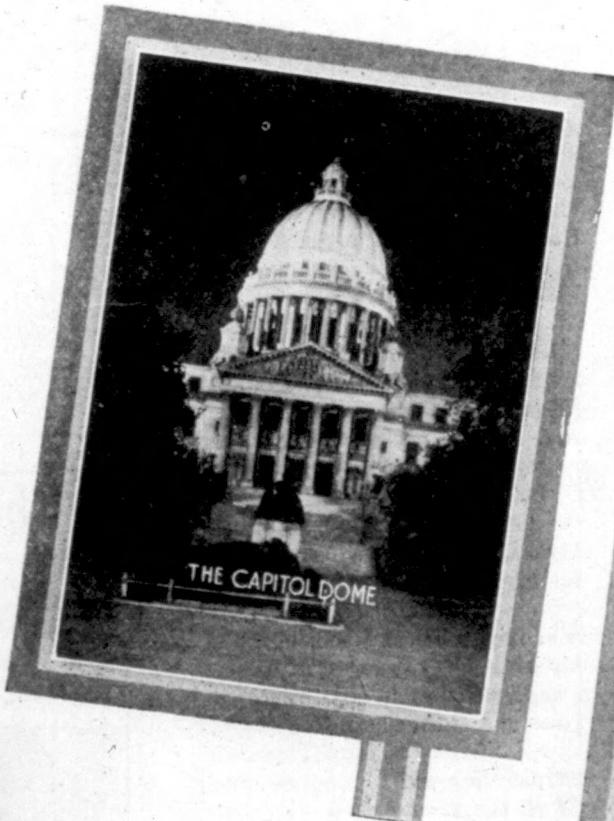
MEETPLACES

Sessions—Conventual.
 tration Conference—way Memorial Methodist Church.
 People's and Adult School Work—First Baptist Church.
 —Lee Hotel.
 —Calvary Baptist Church.
 Conference—First Presbyterian Church.
 allaway Memorial Methodist Church.

EXHIBITS—LITERATURE

All departments will present appropriate exhibits in conjunction with their conferences, and will distribute in the form of free literature the latest and most practical suggestions for the improvement of every phase of their department work. At the First Baptist Church a special exhibit of Bibles, books and supplies will be conducted by the sales department of the Sunday School Board.

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 at this ambitious for this special issue,
 out in the inte of the Southwide Sun-
 school Conference held in Jackson Jan.
 many of the cause been furnished by
 nday School Board Nashville, for which
 e duly appreciate. This issue might well
 served by those would like to have an
 iving album. An extra copies may be
 r ten cents each



The Sunday School Department

SUNDAY SCHOOL LESSON

For

Jan. 4, 1931.

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: The Birth of John the Baptist.

Golden Text: And thou, child, shall be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. Luke 1:76.

Before reading these notes, please read all of the first chapter of the Gospel by Luke.

Introduction.

The clock strikes twelve. In a fraction of the next second a new year is born; a year of triumphs and tragedies, sickness and health, poverty and wealth, success and failure, joy and despair, life and death. The great question with every thinking person is, "What shall the record be?" When the roll is called in heaven, Dec. 31, 1931, how many who read these notes will answer "Here?" Will he who writes them be there or here? God alone knows, and to him we commit anew our ALL.

With the beginning of the New Year, we begin the study of a new series of lessons in God's Word. A six months' course of lessons taken from the Gospel by Luke.

Except Paul, Luke was the best qualified of writers used by the Holy Spirit in giving us the sacred writings of the New Covenant. He was a learned and eminent physician; a man who brought all his training and laid it on the altar of service for God. Would that we had more of his like today.

Luke used every legitimate means at his command to present the facts of the gospel in the largest, plainest and otherwise best possible way. That was the human side; the Holy Spirit did the rest.

The exact date of the writing of this gospel is unknown, but there are good reasons for believing that it was written between 60 and 70 A.D. The first four verses of the first chapter show how careful Luke was to give his friend Theophilus all the facts of the glad tidings.

The Lesson Studied.

I. Incidents Connected With the Birth of John.

The first Sunday of the last quarter of 1930, we had essentially the same lesson; hence, repetition of thought in these notes is inevitable.

The parents of John the Baptist belonged to the priestly class, and of course were devout people. Like all righteous Jewish couples, they desired children that perchance the Messiah might belong to their family. But they both passed the age to expect issue, and no child was born to them. But as Zacharias was performing his duties in his priestly office an angel appeared unto him with the glad news that he and his wife were to have a son. As a sign whereby he might know, and as a chastisement for lack of full faith, Zacharias was made speechless, and some believe dumb also, till the an-

gel's promise should be fulfilled. It thus develops that at least three supernatural things occur in connection with the birth of John: the visit of the angel messenger to announce the coming gift of a male child whose name should be John; the sudden loss of speech and the sudden regaining of it about nine months later, and the birth of a child to a couple past age to expect issue.

The lesson for us at this juncture is, the close relationship between God and his consecrated people. God ever stands ready to answer our petitions if we meet the conditions. He may keep us waiting that our characters may be developed or faith increased; but if our petitions are right and in accord with his will, he will give them when we are prepared to receive them aright.

II. The Birth of John, the Child of Promise.

Long years after the present point of reckoning time had been adopted, it was discovered that a mistake of about four years had been made; so according to the present method, the birth of John would be written B.C. 5, and in the late spring or early summer, and somewhere in the hill country of Judea. He was only six months older than Jesus, and a blood kinsman of his, of course on his mother's side. He was not only a child of promise, but of prophecy also. Read Isaiah 40:3-5.

The birth of any child is an important event. The world is either blessed or cursed by the advent into it of every soul. One thing is certain: It means one more soul to spend eternity either in heaven or in hell, and its parents will be largely responsible for its destiny. The tragedy of it is, so many parents do not seem to care, judging from the way they let their children run wild. According to reliable statistics, there are more than twenty-five millions of children and young people in the United States, between five and twenty-five years of age, that have never had one hour's religious teaching of any kind. That is about one-fifth of the nation's population. With the present tendency of moral downgrade, what will this nation be in twenty-five more years with the off-spring of this twenty-five million in authority? How different conditions would be had these young people had the advantages and home training such as John had. True, there could be but one John the Baptist, but his like should come from every Christian home. What kind of boy is yours?

Evidently there was quite a stir in the community when John was born. The neighbor women immediately began to call him Zacharias. Elizabeth protested, and they went to the child's father, and he wrote, "His name is John", and immediately his speech came back to him. The imagination can draw the picture better than I can write it.

III. The Manner of Man This Child Should Make.

After the stir following the birth of John had subsided, then followed the long weary years of waiting.

How anxious those years must have been to Zacharias and Elizabeth. They must have feared their death would come before their son was grown and engaged in his mission in the world. But these years of waiting were not idle ones. Knowing he was a child of prophecy, they must have done all in their power to prepare him for his work.

The fact that John was to be a "Nazarite from his mother's womb" laid upon them an extra care of their boy. No shears of any kind must touch his raven locks, nor one drop of wine pass between his lips. Many repetitions and admonitions must have been necessary to pacify him, and explain why he was to be different from other boys. Many times his mother must have kissed away the tears caused by the ridicule his playmates would heap upon him.

John's education for his life's work began on his mother's knee, and ended in the school of God in the sparsely settled sections of the hill country beyond Jordan. Every Hebrew child began the study of the Law of Moses when five years of age, and he became a son of the law at twelve and a student of the commentaries prepared by great Jewish rabbis, when he was fifteen years old; so that by the time he was of age, he was better versed in theology than the graduates of our seminaries are in modern times. In the quiet of the hills in the school of God he had time to meditate, a forgotten art in the mad rush of this age.

John's Nazarite vow caused him to master himself; and he who masters himself, a thing that but few people ever do, is able to master others. Little wonder then that Jesus paid to John the highest compliment ever bestowed on man when he said, "Among them that are born of women, there hath not risen a greater than John the Baptist." Mat. 11:11.

A RESOLUTION AND A REQUEST

(To My Church)

I now resolve to serve the Lord
His work I'll not neglect.
In every deed as well as word—
I'll serve Him with my check.

I'll sing His praises in the choir
I'll back my pious look
I'll laud the Savior every hour
And use my pocketbook.

O, I resolve to worship well
On dark days or on sunny
My Father's praises I shall swell
I'll also give my money.

And if perchance I somehow let
My high resolve get skitty
I hope my church will not forget
To send a stern committee

I trust they will remind me quick
Of all the vows I made
And closer than a brother stick
Until my pledge is paid.

—Eleanor Ellis.

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Imparts Color and
Beauty to Gray and Faded Hair
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Just Fueling Around

Teacher: "Willie, can you tell me how matches are made?"

Willie: "No, ma'am, but I don't blame you for wanting to know."

Teacher: "What on earth do you mean?"

Willie: "Mother says you've been trying to make one for years."—Syracuse Post.

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Louisville Seminary a Pioneer In Sunday School Field

Chas. F. Leek

Southern Baptist Theological Seminary,
Louisville, Ky.

The Southern Baptist Theological Seminary at Louisville, Ky., was the first seminary in the United States to include a department of Sunday School Pedagogy in its curriculum. Dr. Edgar Y. Mullins, late president of the Seminary, and Dr. J. M. Frost, the originator and first secretary of the Sunday School Board, both eminent Baptists, conceived the idea of such a chair in the Seminary. It became a reality in the fall of 1906, when the Sunday School Board furnished a considerable part of the money necessary to endow the Sunday School Pedagogy chair at Louisville, a large number of Baptist Sunday Schools over the South supplementing the Sunday School Board's contribution.

Being a pioneer in this particular in the Sunday School Training field, the Seminary has ever maintained its eminent place in the front rank, being a bulwark of strength in promoting the Sunday School Board's program and in achieving glorious results in thousands of local Sunday School sthrough its graduates.

Sunday School Lesson Committee. Dr. Sampey is the senior member of that committee and one of the vice-presidents of the International Sunday School Convention.

The Southern Baptist Theological Seminary leads all Southern educational institutions in the total number of Sunday School Board awards. Nearly 9,000 Sunday School awards have been won by students of the Seminary in the last seven years. Every Th.M. graduate of the Seminary completes the Gold Seal diploma requirements or the work for the full graduate diploma and the Th.B. and Th.G. graduates may receive the same awards. Every pastor, teacher and missionary graduated by the Seminary is a Sunday School builder and leader, competent and skilled as a teacher of teachers.

Dr. B. H. DeMent, former president of the Baptist Bible Institute, was the first professor in this department at Louisville. He served from September, 1906, to December, 1914. He was succeeded by Dr. Landrum Pinson Leavell, who taught until 1920 as associate professor. In the fall of 1920 Dr. Gaines S. Dobbins, a Mississippian and a graduate of Mississippi College, became professor of Sunday School Pedagogy. This title was changed to Religious Education in 1926. It will be interesting to Mississippians to know that Dr. Dobbins has dedicated his latest book, "How To Teach Young People and Adults in the Sunday School", to Dr. A. J. Aven of Mississippi College, whom he calls his "beloved teacher and friend who led me to Christ."

Dr. Dobbins, who is a member of the Sunday School Board's editorial staff, being editor of Home and Foreign Fields and a contributor to other periodicals, has a large place on the program of the South-wide Sunday School Conference. He will lead three conferences and make an address. His address will be on "Teaching Missions in the Sunday School". He will conduct a demonstration period for teachers of young people and adults, a conference in the church administration division on evangelism, and another conference in the Sunday School administration section. Dr. Dobbins' courses in Religious Education are in Principles and Methods and Worship and Evangelism. He also teaches Church Efficiency.

Ministerial students and others interested in a conference with the Seminary's representative at Jackson will find him happy to see them.

The Non-Pledgers Promise

This is how the non-pledger's promise to his church looks: "Failing to recognize my indebtedness to God for every good, both temporal and spiritual, and not recognizing my obligation to advance His kingdom at home and to the uttermost part of the earth, I promise to pay

Vicks Has "Main Standby in Medicine" Writes Missionary Frank H. Connely

"Without Question," he says, "It is the finest thing I know of for a cold."



A Daily Vacation Bible School operated by Mr. Connely's church and taught by the boys and girls of the Mission Boarding School.

"We appreciate Vicks more than words can tell," runs a letter from Mr. Connely, written from his Baptist Mission Post at Taingchow, Shantung, China. "Here we are a long way from a doctor, so with three children in our family, it is mighty handy to have your salve on hand, for without question it is the finest thing I know of for a cold. It is our main standby in the way of medicine."

As with Connely's in far-away China, Vicks occupies, in millions of homes all over the world, the position of family standby for coughs, colds, sore throat, and spasmodic croup.

Vicks was especially appreciated from the first by mothers because it avoids "dosing." In treating the frequent colds of children, constant "dosing" with internal medicines so

often upsets delicate digestions, lowers vitality and invites fresh colds or other ills.

Vicks, the modern external treatment for colds, can be used freely and as often as needed, even on the youngest child. It solves one of mother's most vexing problems.

Just rubbed on throat and chest at bedtime and covered with warm flannel, Vicks attacks colds two ways at once; (1) Through the skin, like a poultice or plaster, "drawing out" tightness and soreness; and (2) it's medicated vapors, released by body-heat, are inhaled direct to irritated air-passages.

While long recognized as the ideal treatment for children's colds, actual use in millions of homes has proved Vicks to be equally good for the cold troubles of adults, too.

through my church nothing to the local work, nothing for lights, water and fuel, nothing for taxes and for the upkeep of the church property, nothing to help maintain the Sunday School, the B. Y. P. U.'s and the W. M. S., nothing for the salaries of the janitor, pastor, organist or other necessary hired help, nothing for the church's splendid ministry of relief to the poor and needy of the community, nothing to help pay for the new building, to retire bonds and pay interest—absolutely nothing for local work.

"I also promise to pay nothing to help my church to carry out the commission of the Savior to preach the gospel to the whole world—nothing for missions in my own county, nothing for missions within my state, helping to support the great Sunday School, B. Y. P. U. work of the state, to help maintain preaching in needy places where there are no churches and pastors, nothing for our great Christian schools, colleges and seminaries, nothing for mission work among the Indians, the backward mountain peoples and the unchristianized foreigners in our midst, nothing to help feed, clothe and educate our 300 orphan children in the Baptist Orphanage at Jackson, nothing to help maintain our Christian hospitals, not even the charity wards in them, nothing for our aged, penniless, worn out ministers of the gospel, nothing to help send the gospel to the billion and one half heathen people in the fifteen heathen nations in which Southern Baptists are now maintaining missionaries.

"I promise to do nothing" in at least ninety-five cases out of a hun-

dred, so far as our church membership is concerned, means "nothing" will be done. If any one doubts this statement, let him come to the church office and examine our treasurer's books.—Weekly Inform-er, Columbus.

—BR—

"What do you want?" demanded Mr. Newlywed, as he confronted the tramp at the door of his little weekend cottage down in the country. "Breakfast or work?"

"Both, sir," replied the tramp.

"H'm!" said Mr. Newlywed, and disappeared momentarily into the house. Presently he returned carrying a large piece of his wife's homemade bread. "Then eat that," he exclaimed savagely, "and you'll have both."

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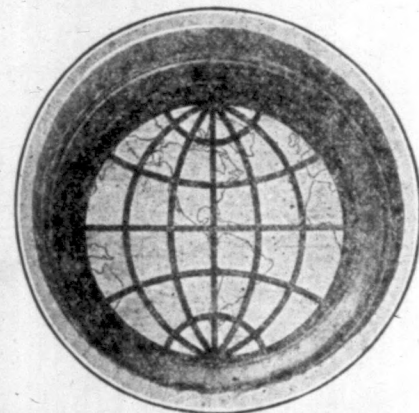
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SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.
Louisville, Kentucky

FEATURES

An environment conducive to Spiritual Growth, A Happy Wedding of Religion and Learning in Genuine Christian Scholarship, Opportunity to Consider Truth Under Safe Guides, A World-Famous Faculty of Sound Christian Thinkers, World-wide Christian Fellowships, A Great Evangelistic and Missionary Program and Impact, A Comprehensive Curriculum, Practical Work and Pastoral Opportunities, A Central and Accessible Location, A Large, Well-equipped Library, A Campus of Natural Beauty and Architectural Charm, World Prestige, Etc.

It is noteworthy in this connection to recognize the fact that through Dr. John A. Broadus in other years and for the last thirty-five years through Dr. John R. Sampey, the Seminary has had a great influence in the work of the International

ANNUAL CALL

Your editorial about the state schools was very timely, and was an excellent statement of the facts in the case. Evidently the Southern Association took the same view. I desire, however, to commend your recent editorials on the pastoral relation. There are some very serious weaknesses in our democratic church government, and both churches and pastors are suffering as the result. It is not so much the form as the application. You have pointed out some of these. There is one, however, you have not mentioned, that I think deserves reference. That is

the annual call. It is vicious. I have been suffering considerable the last few years from this evil, and can speak from experience. It is a time when the meanest character of church politics can be used. Often the worst element of the church comes to the surface, and flaunt their meanness in the face of the real working force of the church. It cramps the pastor, and very seriously hurts the cause. Only intelligence can overcome the matter. But you can possibly lead in the matter. Fraternally, —E. T. Mobberly.

A RARE GIFT TO BAPTIST
BIBLE INSTITUTE.
W. W. Hamilton, New Orleans

Rev. A. Cunningham Burley, pastor of Putney Central Baptist Church, London, writes that he has seen in one of our Baptist papers the Emergency Appeal which the Baptist Bible Institute is making, and in his letter he says:

"I cannot send you money but enclose instead four manuscripts of sermon notes in the hand-writing of C. H. Spurgeon. These souvenirs of the great preacher fetch twenty-one shillings each here in England.

"You might be able to dispose of them for the benefit of your Emergency Fund amongst friends to whom the name of Spurgeon is dear."

NOON PRAYER MEETINGS

Dr. Ben Cox is receiving much encouragement by friends outside of Central Church. Tom Love sent some very encouraging words accompanied by a hundred pound bag of Dixie sugar. He intimated that is not the last by any means.

Mr. Grout of the Colonial Bread Company gives encouragement by requesting Dr. Cox to send by every day for bread.

Mr. C. F. Russell, of the Southwestern Trucking Company, encourages by agreeing to haul, free of charge, from Mr. Harry E. Bovay's new rice mill at Jonesboro, Arkansas, the rice which he has recently donated.

An Indianapolis, Ind., woman writes for pledges that others may join the Prayer League. She sends a \$1.00 bill and says, "You may count on me at least for \$12.00 a year."

Mrs. Ruth Hassler Wood, of Rocky Face, Ga., requests prayer for her sick baby and sends a check for \$5.00 for the Noon Meeting.

Dr. Cox says that the family to which Mrs. Wood belongs has sent him within the last fifteen years no less than \$500.00 for the Noon Meeting. He remembers that one day a letter came with three checks —\$5.00 from Miss Ruth Hassler, then a school teacher, \$5.00 from the son, a student at a University, and \$5.00 from the parents.

"Stranger here, ain't you?" The parson admitted it.

"Traveling man?" said the barber.

"No," said the parson.

"Where are you staying?" asked the barber.

"I am supplying the pulpit," said the parson.

"Supplying the pulpit!" echoed the barber, who had never heard the phrase before. "With what?"

WELCOME Southern Baptists

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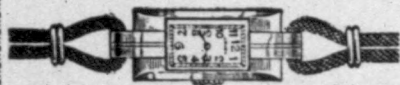
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ALUMNI

1926—Total of 700 students enrolled, 110 graduated. Trustees vot-

1928-29—Stellar seasons in debating and oratory. Association championships in Football (1928), Basket-

1930-31—Winner of Southwestern debating trophy, participated in the two international football games with Mexico, band selected as official National Guard Band for Jackson unit, etc.

The Science departments, Library and Hospital are furnished with the latest appurtenances. The magnificent Gymnasium is acclaimed one of the best in the South.

J. W. PROVINÉ, Ph.D., LL.D, Pres.
Clinton, Mississippi

WHERE THE LORD'S WORK GOES ON AMID WAR AND DISTRESS

One of our Missionaries Tells of a Trip to his old Mission Station where the Lord is Blessing the Work in Times of Civil War.

It was a great experience, visiting our old mission station, Laichowfu, Shantung Province, after having been away fourteen years. Some of the missionaries had been transferred to other stations of our North China Mission. Others have gone home and are unable to return for lack of funds. Old familiar faces among the Chinese Christians had passed on and are now with their Lord. These we will see again. Other Chinese whom we had tried to lead to the Lord are no more. Where are they? Our hearts were made sad, for we will never see these again. The few missionaries who are there are carrying on well and are encouraged. To see many old friends among the dear Chinese brethren and sisters brought great joy to us and, we hope, our four days' sojourn meant something to them.

Laichowfu is a beautiful place. It lies in a plain with mountains on the east and the sea in sight on the west. The old city wall is one of the most beautiful and well preserved in all north China. The Mission Compound is just outside the north gate. To us Laichowfu holds much that is dear. It was our first mission station, where we struggled with the language, and first experienced the joy of preaching the gospel in Chinese. Our four children were all born there. Two of them have gone on—Louis Martin, buried in Chefoo; Marilyn, who passed away so recently, in Korea, where she was in an American school. It was a joy to have the other two children, Charles and Rachel, with us at Laichowfu; to see them live over early days spent there; and mingle freely with their former Chinese playmates of the orphanage. One likes for his children to love and associate with the Christian Chinese. There is always that hope, too, that God may call them back to China as missionaries, for we would rather they do this than anything else in all the world. We were on our way to the annual meeting of our mission in Chefoo.

As we rode along the beautiful motor road in a comfortable bus built on the chassis of an American car we marveled at the ability of this old country to hold together and carry on in spite of so many difficulties. There were soldiers everywhere it seemed. They were drilling in large numbers at all the principal stations. Some were moving westward to take their part in civil strife which is perennial in this unfortunate country. The people seem to take this situation as a matter of course. The farmers were busy with their crops, people were carrying their vegetables on poles, or loaded on donkeys and mules taking them to market at usual, and the merchants were trading as of yore. We passed the big walled city of Hwanghsien. It has been looted again and again, and still the people remain there and business goes on. As long as rain falls and the sun shines, all seem to find something

to do and enough to keep soul and body together.

During the past few years when the famous bandit leader Chang Tsung-Chang ruled the Province farmers were taxed for more than the land would produce, it was claimed, and they were forced to pay taxes in silver while he compelled them to accept his spurious bank notes. The merchants were taxed to the limit. Then last year crops were bad. This year they are abundant, but a big, civil war, and banditry continues. The farmers and merchants hold the country together, in spite of constant squeezing of the officials and fighting among the war lords. A people who can carry on under such difficulties, and with such patience must surely have a great future if they can once have a stable government. In spite of her great difficulties a tremendous social, economic and religious revolution is taking place in China. One cannot but notice and think of these things when travelling through the country. And in Harbin we have marvelled at these people as they have passed through our city by thousands, poor to the direst poverty, with nothing but rags and hardly knowing where they were going, yet able to smile, stoic, and meeting great difficulties in a marvelous way. They command our admiration and inspire a desire to give them a knowledge of God.

On our way to Laichowfu we also passed the old city of Tengchow. This is where Miss Lottie Moon and others just as worthy have labored. Tengchow really consists of two cities, each surrounded by an old wall. Motor cars and buses fly swiftly between these two old cities, for the motor road was built between them. The "Water City" has a big gate through which junks in years past came in at night for protection from pirates. This gate is still used. Tengchowfu is also the home of Wu Pei-Fu, another of China's civil war leaders. He had his day, as have many others, and ceased to be. He is now in hiding, but has announced that he too, must come forth and organize another army to save his country from internal strife.

In recent years millions have died in China from famine, war, banditry and plague. Now that silver, the standard of China's currency, has dropped, business in China is at a greater disadvantage. One's heart goes out to the people. Would that they might turn in greater numbers to the bread and wine which can be had "without money and without price," and, praise the Lord, many are turning. May be these troubles will cause them in their distress to seek Him more fully, as did the Koreans.

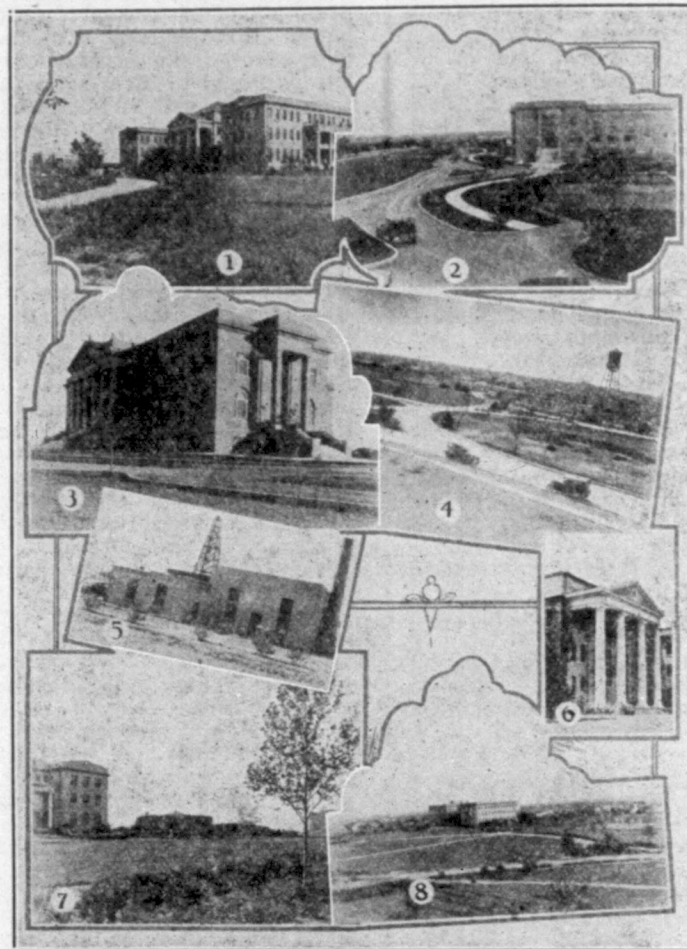
Tengchowfu has always been a hard place to do mission work, being one of the most conservative of cities. We were made to rejoice to hear encouraging reports of progress of the gospel there. Seed thrown upon the waters returns again.

Scenery along the Chefoo-Weihsien motor road over which we traveled, is most beautiful. It is not grand, as much of our scenery in America, but has its charm and interest, and carries more of the hu-

man element. The road follows the seashore for a long distance from Chefoo to Tengchow. One passes several small ports, and sees Chinese fishing with nets along the beach, while others are busy with their crops, or carrying on business

sight of people. In some sections the villages seem almost a continuous mass of low houses. The number of men, women and children that dwell in them can be realized only when a big market, theatre, fire or of some kind. One is never out of

SOUTHWESTERN THEOLOGICAL SEMINARY, FORT WORTH, TEXAS



1—Northwest corner Campus with Fort Worth Hall background. 2—Northeast corner Campus with Geo. E. Cowden Hall background. 3—Close-up Cowden Hall. 4—Central Campus View. 5—Power Plant. 6—Close-up Administration Building. 7—Campus View. 8—Training School in background of Campus View.

HOLDING HIGH THE STANDARDS--- at SOUTHWESTERN

Fort Worth, Texas

Helps are Reciprocal—Southern Baptist and
Southwestern Baptist Theological Seminary

L. R. SCARBOROUGH, President, Seminary Hill, Texas

What Southern Baptists Can do For Southwestern Baptist Seminary

FIRST: Give a big and sympathetic place in prayer lists, in public programs, and in commendations and encouragements always with every opportunity.

SECOND: Send sons and daughters for mental and spiritual infilling where the atmosphere is conservative, where the most earnest pursuit is required and where the cost is low. Send ministerial students, students for religious education, for sacred music, and for missionary training.

THIRD: Southern Baptists can open positions of service for the men and women that we make ready for service. Follow the "Southwestern" man anywhere and you will find him making good.

FOURTH: Provide a financial living for the institution. The Seminary can move along in great ways of usefulness if Baptists of the South will give lovingly and loyally to keep it running economically. A few can give in abundance—sums big to us but small to them. We beg them to remember.

What Southwestern Seminary Can do For Southern Baptists

FIRST: Hold high and exalted standards of righteousness for all people, emphasizing, especially, personal purity and individual consecration of the highest type among students, our future leaders, religious and secular fields.

SECOND: Hold without equivocation standards of doctrine fully up to the New Testament level; to teach with clarity, conviction, and uncompromising courage all the great fundamentals in the Word of God, establishing in all young leaders an unbroken loyalty for the Truth.

THIRD: Maintaining always a fervent evangelistic spirit and a passionate love for missions while still emphasizing the most thorough and consecrated scholarship. The Seminary proposes to keep an open door to every man and woman desiring religious training.

FOURTH: It can furnish such a denominational atmosphere, spirit and loyalty that the leadership it trains will ever be in profound sympathy and cooperation with all the missionary, education and Benevolent program of Baptists.

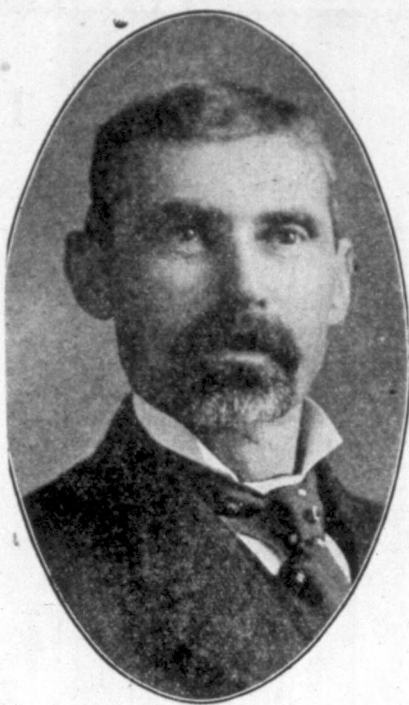
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H. TEXAS

something else unusual brings them out of the walls which surround each house and village. This one province of Shantung has a population almost equal to that of the entire Southern States.

The low spreading pines and beauty of the landscape and sea at this season remind one of Japan, a country that can hardly be surpassed for its natural beauty. From the bus we could see alongside one of the islands in the Gulf of Pechihli a flotilla of warships lying at the naval base of Chang Hsueh-Liang, the war lord of Manchuria. As we traveled westward again we saw all along the motor line thousands upon thousands of soldiers. They were not of the party which occupies that section of the province farther west and were moving to engage in battle troops that were coming from the west.

Old Laichowfu city has become so modern that it not only has post-office, telegraph and motor road, but now boasts rickshas, for the streets have been improved sufficiently to permit the use of these. The two main streets, in which formerly stood foul water and mud, have now been paved with large granite slabs. This was done by Chang Tsung-Chang, referred to above. It was he who brought such distress to the people of his province, when he pressed them for taxes so badly. It is interesting to recall that before he became a bandit and later a strong military leader, controlling Shantung Province for two years, he worked as a day laborer, on erection of the Women's Bible Training School at Laichowfu. His home was in a village near that city. America is not the only country where a poor man can rise to prominence.

One finds the people living in better houses in the Laichowfu district than in other interior regions of north China. This is for several reasons. They are an industrious people, but this may be said of the Chinese as a whole. Lime and stone is plentiful, and coal may be had by sea. There is good fishing all along the coast. In the mountains fruit is grown and the famous Laichowfu



CAPTAIN I. N. ELLIS of Hazlehurst, Miss. The friend of every good cause. He passed away Nov. 30, 1930.—Born 1849.

grapes are shipped to Manchuria. The straw braid industry has brought in great sums of money for many years, wheat straw of that section being especially well adapted for braid. During the winter months even the small children plait braid. Then more men have gone from the Laichowfu district to north Manchuria than from any other part of north China, it is claimed; and these people have not come to us as farmers or ordinary laborers, but have become merchants as a rule. They have through the years sent much money "down home" to their people, helping in building of better homes, improving the farms, establishing schools, etc.

—Charles A. Leonard.

A NEW YEAR'S MESSAGE FROM THE PRESIDENT

To the members and friends of The Baptist World Alliance:

Profound gratitude and lofty hope should fill the hearts of Baptists everywhere as they enter the New Year of 1931.

The chief event in the life of the Baptist World Alliance during 1930 has been the celebration of the first twenty-five years of its history. They have been years of notable achievement in extending our unity, proclaiming our distinctive doctrines, and defending the liberties of our people. Most of this quarter of a century covers the war and after-war periods—that severe testing-time when nations were sundered and world-brotherhoods shattered. Yet our bonds in Christ have not only held but been strengthened. The sense of growing unity based upon a common spiritual experience is now world-wide. The past year has brought several large groups into our Alliance family, and other applications are before the executive.

In 1930 the first Latin-American Baptist Congress at Rio de Janeiro drew the Baptists of South and Central America into closer cooperation and fellowship. There the General Secretary, Dr. J. H. Rushbrooke, representing the Alliance, rendered, as so often elsewhere, conspicuous service. I write this message from

London, to which Dr. Rushbrooke and myself have just returned after two months spent in Regional Conferences touching the whole of Europe except Russia. Everywhere we found the work of God prospering in the hands of our people. Abundant blessing attends their witness. Their spiritual influence is far out of proportion to their numbers. They are aggressively evangelistic, and are confronting many difficulties with noble faith and heroic courage.

The shadow of spiritual tragedy hangs over Russia. The fervent prayers of world-Baptists are earnestly sought for that unhappy land. The religious situation is appalling. Absolute extinction of religion is the avowed aim of the party which controls the Government. Churches closed, evangelisation forbidden, Bibles destroyed, pastors exiled—this is part of the dark story. Let Baptists everywhere wait on God, Who is our only help, that His all-sufficient grace may be granted to the persecuted, and that deliverance may soon come.

The world needs our message and our mission. The opportunity of today answers to the genius of our faith. Men call for a religion shorn of magic and superstition, and validated in holy life and spiritual power. With trust in God and in the spirit of the Cross, let us close our ranks and go on to play our part faithfully in the extension of His Kingdom.

—John MacNeill.

"THE MIRACULOUS MEDAL"

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

A triduum to honor the centenary of "The Miraculous Medal" has been a great event in New Orleans. Big headlines, three-column cuts, long articles in the daily papers tell of the processions and celebrations. Many of those who read this will realize that the Baptist Bible Institute is surely needed in what one of our students says is "the most lost city in the United States". The following is a part of an article in one of the morning papers:

"More than 2,000 persons attended the ceremonies Sunday morning at St. Joseph's Catholic Church, Tulane Avenue between South Derbigny and South Roman Streets, which marked the beginning of a three-day celebration of the 100th anniversary of the manifestation of the Miraculous Medal.

"The celebration of the centennial since the Virgin Mary appeared in vision to Zoe Laboure will continue through Tuesday with three services daily. The services will close Tuesday night when a procession ending at the church will crown the statue of the Virgin Mary.

"About 500 boys and girls from St. Joseph's parochial school, dressed in the blue and white colors dedicated to the Virgin, will file into the church bearing the white crown that they will place on the head of the statue of Mary in an alcove of the church."

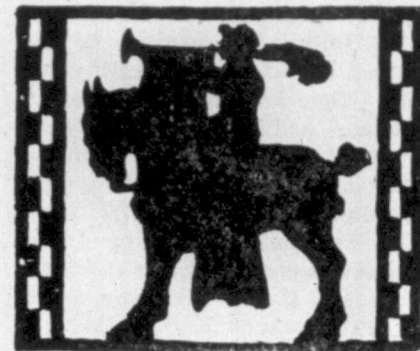
—BR—

The man who once most wisely said, "Be sure you're right, then go ahead,"

Might well have added this, to-wit:

"Be sure you're wrong before you quit."

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. DICKEY DRUG CO., Bristol, VA.



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SOUTHERN BAPTIST HANDBOOK, 1930

E. P. Aildredge - 50c

Comprises 446 pages, 60 pages larger than any former edition. "PART I: A Survey of the Mission and Benevolent Contributions of Southern Baptists Covering the Year 1929"; contains the second survey ever made of the Mission and Benevolent Contributions of our 24,010 Southern Baptist churches. A wholly new feature is a survey of the gifts of 912 district associations; "PART II: A Detailed Survey of the Losses and Gains of Southern Baptists in 1929"; "PART III: The Directories of the Southern Baptist Convention, the State Conventions, the W. M. U. Conventions, Ordained Ministers and Missionaries."

No one beside the author can fully appreciate the tremendous task in preparing this denominational information. Progressive leaders will not be without it. For the benefit of our people it is offered at less than actual cost—only fifty cents.

BIBLE READINGS and PROGRAM TOPICS

B.Y.P.U. - B.A.U., 1931

J. E. Lambdin - 50c



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Dept. 2F, Monon Bldg. Chicago, Ill.

HOW LONG WILL WE SLEEP?

We wonder how long our Baptist people are going to continue to sit idly by while heretics are invading the field of the South and stealing from us the people who are ours by right of birth and training as well as by faith. The negroes of the South are mainly Baptists in their faith. They love the simple Baptist doctrines and service. The democracy of our faith suits them because it brings about a more rapid individual development. How much of their present civilization and spiritual development is due to the faithful work of Baptist preachers no one can truly estimate.

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But we are sitting on the sidelines asleep while others are entering their homes and taking them away from our ranks. Here is a word from the Catholic Citizen of Wisconsin. Read it and see how the archenemies of democracy and New Testament religion are gloating over their inroads into what God has made a field for evangelical Christians!

"Some idea of the fertility of the field for Catholic missionary work among the negroes is given by the fact that of 155 students enrolled in St. Monica's new school, Raleigh, S. C. (evidently meaning North Carolina), not a single one is a Catholic. Five sisters of the Immaculate Heart of Mary from Scranton, Pa., teach in this school. A choir of forty children, none yet a Catholic, is being trained by the nuns. The temporary church is more than two-thirds full each Sunday at mass, but there are only seven Catholics in the congregation and five of these live far out of the city. Thirty-three persons attend catechism classes held every Wednesday evening and 119 children go to Sunday school. None of these children are Catholics."

Thus is a plain fact set forth. Allowing for the usual exaggerations that one finds from such sources, we are bound to admit that such a report brings us squarely face to face with our responsibility and our serious danger. These five white nuns from the North have entered our mission field and have gathered the children. Don't bother about the adults, is their motto; "give us the child until it is twelve and you may have it after that." And they are launching their movement for proselyting the negro race through the children. The nuns, slayers of the Hierarchy, come and carry on their mission work for them at the lowest possible cost to the church, while, shame to say, thousands of our women, the equals of any Catholic nun who ever lived, spend their precious time and squander their talents playing bridge and reveling on the dance floor!

Will evangelicals ever wake up? Will our churches ever enlist the talented and cultured womanhood in worth-while tasks for the Lord? If we were on the job with consecrated personalities, we could have a kindergarten in every negro section where volunteer workers would carry on, and we could have a special school for every section of our Southland in which there are negroes who are still deprived by our "ancient and baneful prejudices" of the right to an education.

It will do us no good to rail against the mission work of Catholics. It will do us no good to sit by and whine. We can and will take the day when pastors get a vision of our mission task and enlist the army of dancing, card-playing, theater-going church members of our land in the one supremely important task of the day—namely, service for Christ here at home.—Baptist and Reflector.

"Well, you've got one of them ear things for your deafness at last. That's what I've been telling you to do for five years."

"Oh! That's what you've been telling me for five years, is it?"—Punch.

*Healing
Humanity's
Sins*

A TRUE HOSPITAL STORY



"And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people."—Matthew 4:23.

"When the evening was come they brought unto him many... and he healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet saying, Himself took our infirmities, and bare our sicknesses."—Matthew 8:16f.

Southern Baptists have a great hospital in the South's metropolis for the treatment of disease, and for the study of its cause, and cure, and prevention. Thus we are trying to carry out the Master's will in the care of the sick. Thousands of them are healed in this Hospital every year, many thousands free of charge, as guests of Southern Baptists; their cost being paid for from the earnings of the Hospital from those who are able to pay their own way.

The Denomination is asked only to pay for the buildings, and our allocation from the Cooperative Program all is applied on the construction debt. The Hospital has always paid its own operating expenses and is not a liability on the Denomination. Hence, we urge everyone to a more liberal support of the Cooperative Program.

Southern Baptist Hospital

Louis J. Smith

Superintendent.

NEW ORLEANS

LOUISIANA

SUNDAY SCHOOL CONVENTION RATES

TO JACKSON, MISS., AND RETURN

Via

GULF, MOBILE & NORTHERN RAILROAD

Tickets on sale January 9th, to 15th, inclusive. Good to return to reach original starting point prior to midnight of January 22nd, 1931. At slightly increased fare tickets will be good for 30 days in addition to date of sale.

Agents will gladly furnish detailed information.

No. 5	No. 1	No. 2	No. 6
7:20 AM	6:15 PM Lv. Jackson, Tenn.	Ar. 8:05 AM	8:15 PM
8:49 AM	7:36 PM Lv. Middleton, Tenn.	Ar. 6:38 AM	6:48 PM
10:35 AM	9:10 PM Lv. New Albany, Miss.	Ar. 4:50 AM	5:05 PM
11:12 AM	9:49 PM Lv. Pontotoc, Miss.	Ar. 4:09 AM	4:24 PM
11:57 AM	10:31 PM Lv. Houston, Miss.	Ar. 3:27 AM	3:37 PM
6:30 PM	5:00 AM Ar. Jackson, Miss.	Lv. 9:20 PM	9:20 AM

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The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'ty.

P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
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Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Notes and Comments

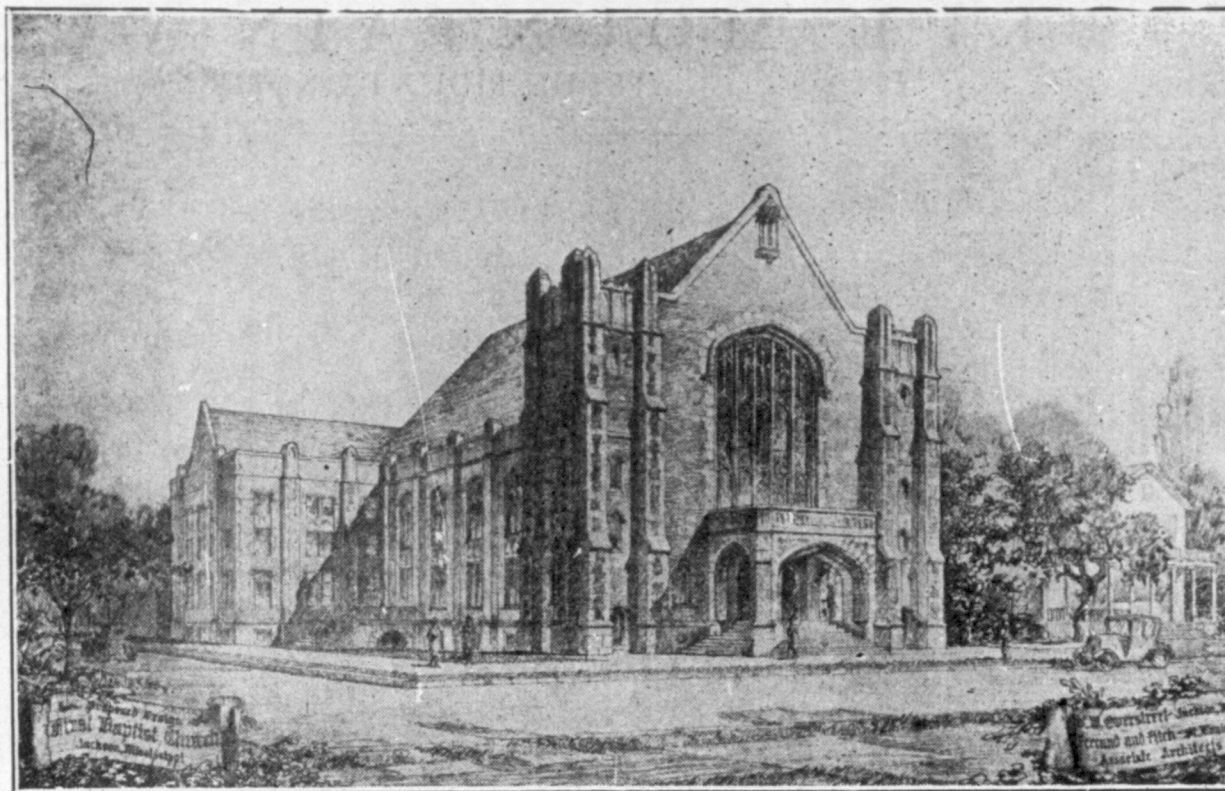
Last year North Carrollton Bapt-
tist Church raised and expended
practically \$1,000.00. Dr. I. W.
Bush is the splendid clerk and treas-
urer of this good church. It has
adopted a budget for next year that
has about twice as much in it for
missions and belevolence than has
been paid this year. It closes the
year with no debt. The Baptist Rec-
ord is on the budget also now.

The W. M. S. of Scuna Valley
Baptist Church, Yalobusha County,
recently paid for an acre of ground
near the center of the community
and within one hundred yards of
the consolidated school building on
which the church hopes to build a
modern building soon. These wom-
en, Mrs. W. Gum, President, and
Miss Jessie Denley, Secretary-Treas-
urer, are workers for the Master.
They have good helpers.

I had a pleasant stay in Carroll-
ton recently mingling with the
members of the Baptist Church
there, among whom were Brethren
Merrill, Fancher, Arrington, Smith,
Wilson, Mrs. Huff and others. Their
pastor, Rev. Floyd Lummus, has
moved away, so the church is look-
ing out for a pastor for next year.
This is one of our oldest churches
and has done much good for the
kingdom.

DIED—On December 10, 1930,
Brother Charles J. Smith died at his
home at North Carrollton, Miss. He
was a member of North Carrollton
Baptist Church. The writer, who
was his pastor, conducted the simple
service at his burying, which was
a Military Burial, as he was a vet-
eran of the Spanish-American War.
He was born June 26, 1868, so he
was a little more than 62 years old
at his death. He left a wife, two
sons and two step-children to mourn
his going. May the Lord console
and care for the sorrowing.

The town of Coffeetown lost a good
man by death last week when Bro.
W. H. Bailey died suddenly. He was



FIRST BAPTIST CHURCH BUILDING, JACKSON, MISS.



DR. W. A. HEWITT
Pastor First Church, Jackson

a member of the Methodist Church,
a man that was loved, trusted and
respected by all who knew him. He
leaves an afflicted wife and some
splendid children to mourn for him.
May they be comforted in Christ.

Some people quit attending their
church services because they do not
like the pastor, some member of the
church or the way the business is
carried on. Such persons love their
prejudices better than they love
God, and feel that if everything does
not go just as they want it to go,
though every one else and God are
on the other side, that the whole
thing is wrong and unworthy.
"When a man thinketh himself to
be something when he is nothing,
he deceived himself", might very
well apply to such a "wise" person.
We should not go to church services
to worship men, or preachers, or
plans, but to worship God. So quit
such peanut-foolishness and be a
man or a woman.

Rev. C. W. Wright, of Bible In-
stitute, 5016 Magazine Street, New
Orleans, is open for pastoral work
in Mississippi.

RESOLUTIONS

Whereas, the closing of the year's
work of our W. M. S. brings sadness
because of the severance of con-
nection with our organization of our
beloved pastor and his wife, Rev.
and Mrs. E. M. Ferrell, who have
given of their best to our organiza-
tion; therefore be it

Resolved that we the members of
Calvary W. M. S. do most seriously
regret their departure from our
midst and shall miss keenly their
congenial fellowship and wise coun-
sel at all times.

Resolved second, that their work
and service will be treasured in the
heart of the W. M. S. and be a fra-
grant memory to all who have come
under their influence.

Resolved third, that we commend
them to their new field of Christian
labor with our prayers for a con-
tinuance of their splendid work.

Resolved further, that these res-
olutions be spread upon the minutes
of our organization, a copy sent to
The Baptist Record for publication
and a copy given to Rev. and Mrs.
Ferrell.

Mrs. C. H. Mize,
Miss Clayton Mikell,
Mrs. B. S. Waller,
Committee.

Silver Creek, Miss.,
Dec. 29, 1930.

Little Willie: "Mom, you said the
baby had your eyes and daddy's
nose, didn't you?"

Mom: "Yes, darling."

Willie: "Well, you'd better keep
yer eyes on 'm. He's got grandpop's
teeth now."—Life.

Did You Pick the Day?

"Will you marry me?" said
Archie.

"I don't know," replied Muriel.
"I've always said the man I married
must be both brave and intelligent."

"Well, didn't I save you from
drowning?" said Archie.

"Yes," agreed the girl; "I admit
that was brave, but it didn't prove
you to be intelligent."

"Oh, but it did," said Archie. "I
upset the boat on purpose."—Mon-
treal Star.

Tramp—Can you spare me a pair
of very old shoes?

Lady—But those you have on look
like new.

Tramp—I know, ma'am, and that's
what's ruining my business.—Ex.

WELCOME BAPTISTS!

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One-half fried chicken.....	35c
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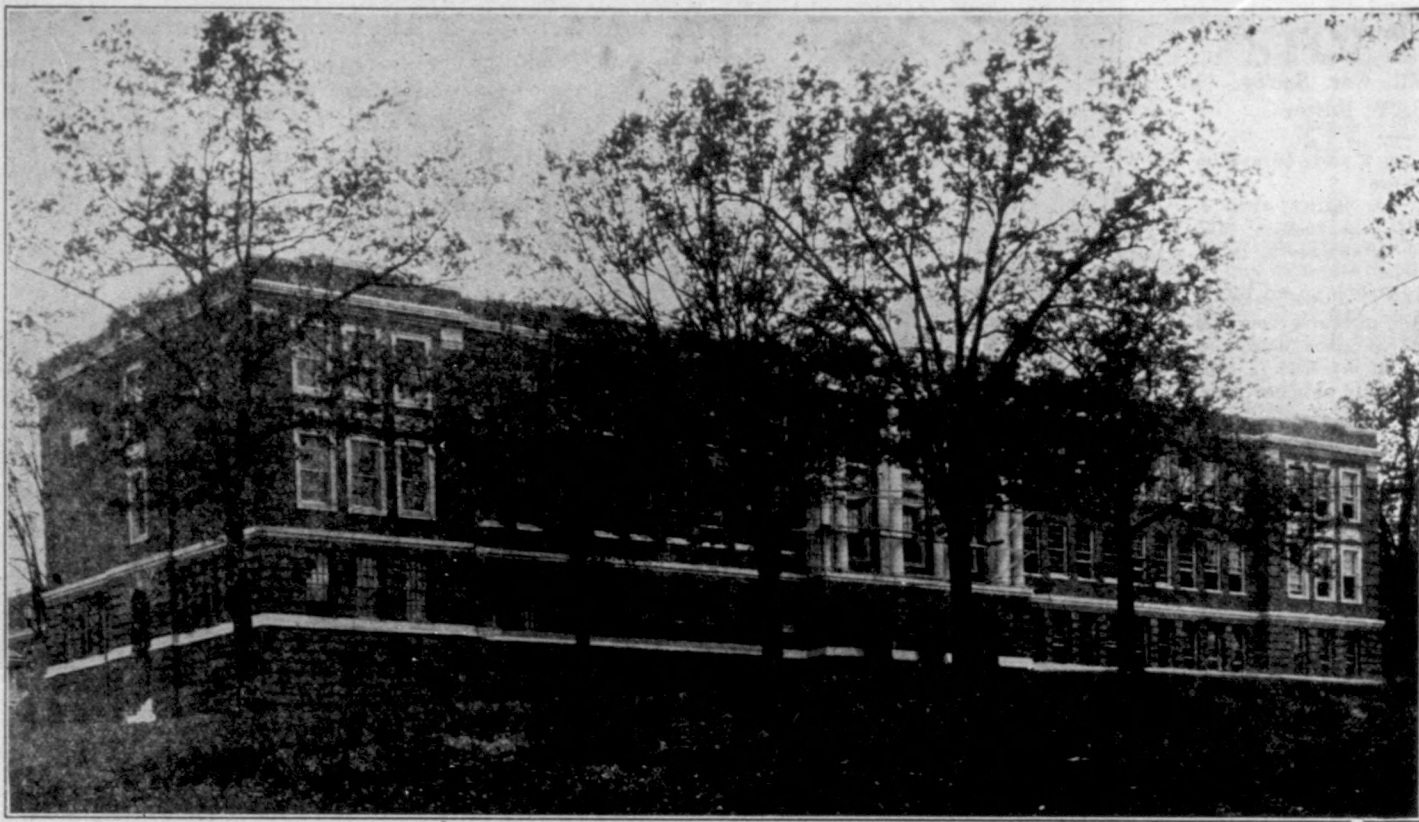
213 W. Capitol St.

Jackson, Miss.



BLUE MOUNTAIN COLLEGE

BLUE MOUNTAIN, MISS.



Blue Mountain College is now in the first term of its fifty-eighth annual session. It was founded in 1873 by General Mark Perrin Lowrey, C. S. A., "Fighting Parson of the Army of Tennessee," and for ten years President of the Mississippi Baptist State Convention.

For forty-seven years Blue Mountain College was privately owned, but in 1918 the institution was of-

fered to the Baptist State Convention without cost and free of debt. The Convention voted unanimously to accept the offer, and a Board of Trustees appointed by the Convention assumed control in July 1920.

Between 1925 and 1928 an endowment fund of \$300,000.00 was raised for the College, and several new brick buildings were erected at a cost of more than a quarter of a

million dollars. Blue Mountain enjoys the distinction of full membership in the Southern Association of Colleges, official accrediting agency for the Southern States, and is thus acknowledged everywhere as a Standard "A" Grade Senior College. It is also a member of the Association of American Colleges.

In 1925 the high school maintained by the College was abolished by the

Trustees. For the session ending in the spring of that year there was an enrollment of 219 students of strictly college grade, and the summer session registration was 119. Within five years the enrollment during the regular session had increased to 380, and for the summer session to more than four hundred. In spite of the "hard times" through which we are now passing, the College is filled virtually to capacity.

Blue Mountain College

Standard "A" Grade College

MEMBER SOUTHERN ASSOCIATION OF COLLEGES

Blue Mountain, Mississippi

An endowed college for women, located in the hill country of North Mississippi, seventy-five miles from Memphis. Situated on the side of beautiful "Blue Mountain," one of the highest elevations in the State.

Two of our dormitories are operated on the "self-help" plan, where each student, by doing a small amount of housework, reduces her expenses considerably.

Three splendid buildings recently constructed at a cost of more than a quarter of a million dollars.

Exceptional faculty of experts trained in the best colleges, universities, and conservatories of America and Europe. Special advantages in piano, pipe organ, violin, voice culture, expression, home economics, art.

Swimming pool and concrete tennis courts on the campus. College golf course adjoins the campus.

The College is owned and controlled by the State Baptist Convention of Mississippi.

Second semester of present session opens January 26, 1931

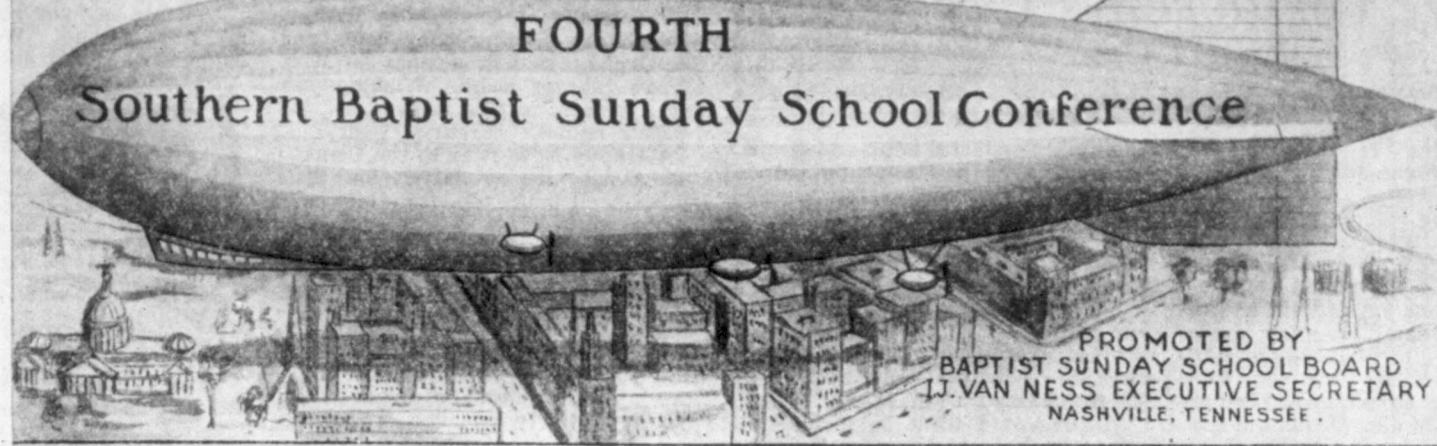
Next summer session opens June 2, 1931

Fifty-ninth annual session begins September 16, 1931

LAWRENCE T. LOWREY, President

JOURNEY TO JACKSON

JANUARY 13-16, 1931.



COLLEGE COLUMN

TANGIBLE SIGNS OF B. S. U.
WORK AT M. C.

As the members of the B. S. U. look back across the span of a semester's work and think of the first general gathering around the council fire in the autumn days of September, a feeling of gratitude, a feeling of the presence of God, a feeling of praise and thanksgiving for answered prayer warms the hearts of that body, a body that is unified and compact, with one purpose: to make Christ pre-eminent on M. C. campus. From that first meeting until this very hour God has showered his richest and sweetest blessings upon local B. S. U. undertakings. Success has followed every effort that has been made in the Savior's name.

The first great effort—that of getting the students lined up in church work—was wonderfully blessed. A great host of new students and old alike accepted the invitation of the local church and placed their membership here. Since that time, they have been faithful and loyal in Christian service.

Another peak of experience for the B. S. U. of Mississippi College was the conference at Atlanta. God manifested his power over laws of nature and circumstances surrounding man in making it possible for twenty-three students of M. C. to attend that great conference. Twenty was the quota! If you should ask the boys if they thought it worth the bumps, hard knocks, and sacrifice, you would get something like this: "Worth it? I'll say so. For every bump we were rewarded a hundred fold". This experience will mean much on the campus for

years to come.

A special manifestation of God's presence was the arrival of Miss Irene Ward of M. S. C. W. in our midst last week. When she entered the Choctaw camps, something uplifting seemed to pervade the whole campus even to an uninterested onlooker. Her consecrated life has brought about transformation in the lives of many. In her lectures on B. S. U. methods and in her private conferences with students she solved many problems and set in rotation many influences which cannot be defined or touched with the human

hand. A new movement has been started as a result of her sense of perception—a layman's brotherhood. It is entirely new, but it is a solution to a problem and has taken root on our campus.

B. S. U. work in M. C. for this semester has been one long experience of God's guidance and leadership. It hasn't always measured up to what it should, but, when it fell down, it was because of negligence on the part of students, and not because God was not blessing the work.

Leo Green, Reporter.

ELECTRIC

POWER

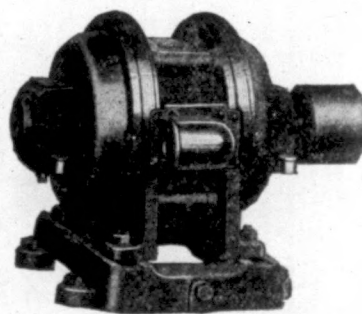
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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 1: Healing the Nobleman's Son. John 4:46-54

You remember Jesus' first miracle, turning water into wine, was at Cana of Galilee? When he went back to Cana, he performed the miracle of our lesson. A certain nobleman at Capernaum, . . . miles from Cana, went to him and begged him to come and heal his little son, who was very sick, so sick the father thought he would die. Jesus did not at once consent to do so, but said that this man, and perhaps others, wanted to see wonderful things done but the father could think only of his sick child, and pled with him to come before the boy died. So then the Lord spoke quickly and told him to go home, that his son would live. The nobleman believed this marvelous word, and started home. On the way, he met his servants coming to bring the good news that the little boy was better. He asked when he began to improve, and found that it was at the very time that Jesus had said he would live.

Questions

1. Why did the nobleman think Jesus could heal his son?
2. What words in verse 50 show that the nobleman had great faith in Jesus?
3. Did Jesus always heal just like he did this time, at a distance?
4. Was it any harder for him to heal in this way than by touching a person?
5. Do you think his faith was any stronger at the end than at the beginning?

I have concluded that it will be better to give you these questions instead of asking you for the lessons you find. So let's see now, who will be the first to answer the questions.

My Dear Children:

So Christmas is over and gone! We can scarcely believe it, can we? Memories of turkey and cranberries, fruit cake and mince pie, and all the other good things to eat, are still running through our minds. I hope every one of you had plenty to eat, and that if you knew anyone who hadn't, you took him something. At our church last Sunday, we had a Christmas service, and at the close children and grown people took up to the pulpit things they had brought to be given to those who were in need in our town and community. There was a good sum of money, also, given. I hope that many of you went to services like this. And we will not forget that our Lord Jesus said, "Inasmuch as ye did it unto one of the least of these ye did it unto me. . . I have a pleasant Surprise for you today, a letter from Shanghai, China, from our friend, Miss Juanita Byrd. As you will see, she is very happy in the thought of the Christmas present we are giving her. We lacked a little of having \$80, but we made it eighty, and have sent her an American Express Company's check, (which is the way we send money to a foreign land) and she will get it, perhaps, not long after you read this. I feel glad that we have been able to do this, in these hard times, don't you?

I hope you will like the little Bible story I am giving you today, and that a number of you will write me the things you learn from it—the lesson that it teaches.

A very happy New Year to every one!

Mrs. Lipsey.

North China Union Language School
Peiping, China, Nov. 19th, 1930.

Dear Mrs. Lipsey:

If I had been permitted to rub

Aladdin's wonderful lamp and a willing messenger had appeared to do my bidding, I think at the present time I would have said: "Bring me some books, some books which will help me to better understand the people with whom I am living, books which will give to me some of the fine things which the Chinese have to offer, and which in turn will make me a more desirable and more useful resident of China."

At present I want to get translations of Chinese literature. From Chinese novels we may get the history of China in its truest form, get an understanding of their religions, get a view of the old Chinese homes (which very few people are privileged to enter).

Just the other day, Mr. Petters, principal of the Language School, suggested to us some of the best historical novels, some on their religious belief, some on social life.

We do have English book stores in Shanghai, and I think that I can probably get the books I want here in China, and for that reason I think it would be more convenient to send the check as you suggested. How good of you to think of doing this for me! And how thoughtful of you to let me get the very books that I want. Truly, I am grateful, very grateful to you. I do not deserve this lovely gift at this Christmas time, but even as I am unworthy of the one great Christ gift, so year by year because of Christ and Christian friends I am the recipient of gracious gifts and unmerited favors. I can only say that in return I sincerely thank you.

Perhaps the children will be interested to know that I am again a little school girl, in the first grade—or rather the kindergarten—for by means of pictures, actions, etc., our Chinese teachers are teaching us the meaning of the Chinese words they are saying. We also have our "readers," and we began by learning such things as "this is a book," "this is a pencil," etc. In place of reading and writing and arithmetic, we have talking, reading and writing. I'm sure that I shall never learn to draw the pictures of many words.

And China is the place where you can get a new name without getting a husband. I have a lovely Chinese name, meaning "Precious, Happy Spirit," because those Chinese words sound like my English name—at least remotely like it, and I can keep my English name, too.

I'm sending two kodak pictures of Chinese children. These were taken in the street right here at Language School. I think you will enjoy them. They are quite a study in expression, hair-cuts, styles, etc.

Again, let me express my thanks to you, and please give my best regards to Dr. Lipsey.

Lovingly and sincerely,
Juanita (Byrd).

Star, December 15, 1930.

Dear Mrs. Lipsey:

May we join the happy children's Circle? We are a bunch of Junior B.Y.P.U. workers down at Mt. Creek Church, and we're called, "Busy Bees." We are proud of our little Union, and we hope that each member will strive to become soldiers for Christ. We have 14 enrolled, and little Ernest Clark is one of our members, who never fails in his work. We have been thinking of the Orphans for quite a while, and are sending \$1.50 to them for Xmas. Lots of love,

Ernest Clark, Treasurer.
Almay Lawson, Leader.

You Busy Bees are making good honey, these days, I can see that. We thank you so much for some of it. A Happy New Year to you all!

Centreville, 11-26-30.

Mrs. P. I. Lipsey
Jackson, Miss.

Dear Mrs. Lipsey:

The G.A.'s of Centreville Baptist Church are sending fifty cents for the Orphans and fifty cents for Miss Byrd's Library Fund. Wishing you much success in this work,

Your friend, Prentice Berryhill.
A Happy New Year to the Centreville G.A.'s, one of activity and usefulness. Thank you for this help in our work.

Quitman, Dec. 19, 1930.

Dear Mrs. Lipsey:

I am sending you one dollar and fifty cents (\$1.50) from our Sunbeam Band for the Orphans. We have a nice band and enjoy our work. We have thirty enrolled. Wishing

you and the Orphans a very Merry Xmas and a Happy New Year, I am,
Your little friend, Rebecca Weems.

I should say you have a nice band, my little friend. We are so much obliged.

PATENTS

Time counts in applying for patents. Don't risk delay in protecting your ideas. Send sketch or model for instructions or write for FREE book, "How to Obtain a Patent" and "Record of Invention" form. No charge for information on how to proceed. Communications strictly confidential. Prompt, careful, efficient service. Clarence A. O'Brien, Registered Patent Attorney, 313-B, Security Savings and Comm'l Bank Building (directly across street from Patent Office) Washington, D. C.

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B. Y. P. U. Department

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

Happy New Year

This issue of The Record comes to you on January 1, 1931. The new year begins in your home with the religion of the Lord Jesus Christ and his work emphasized, in many ways we trust, but the fact that you get The Baptist Record means more than can be imagined except after serious thought. Every department has rich food for the soul and we hope that those who read the B.Y.P.U. Department will not fail to read the other parts of the paper. If you make it a habit through the year we feel that yours will be a happy and prosperous year, in spiritual matters at least, and after all, what else counts as much. Nineteen-thirty has been a good year after all, and God has given us a promise that if we seek first His Kingdom and righteousness, all material necessities will be added unto us. Let us stay close to the Lord and have no fear for the future.

We Are Boosting It

Just twelve days now and we will be gathering in Jackson from all over the South. Four thousand five hundred strong is the slogan—will you be one of the four thousand five hundred? Mississippi B.Y.P.U.'s are boosting this Southwide Sunday School Conference—and WHY? Because we are interested in every phase of our denominational work, that is what B.Y.P.U. stands for. We ask every B.Y.P.U. member who can to attend the conference and all to boost for a good attendance from his church and association. Read all about the conference in this issue of The Record.

Forty-first Meridian, recently held a study course for their seniors and had 100% course. Every member took the book and passed a successful examination. Congratulations.

Union Associational B.Y.P.U. Holds Second Meeting

We are happy to report that the second meeting of the Union Associational B.Y.P.U. was every whit a success. Mrs. Lewis Yarbrough, president of the organization, reports that EVERY B.Y.P.U. in the association—eight—was represented at the meeting with a total attendance of 111. That is a splendid attendance considering the distance between churches in the two counties represented in Union association. This is one of our newest Associational B.Y.P.U.'s and we are delighted in the progress being made.

Pickens B.Y.P.U. Makes Splendid Record

The Pickens church organized a senior B.Y.P.U. within the last quarter and expects to report A-1 for the first quarter. Since organizing the senior union plans have been made, and by the time this is read will have been carried out no doubt, to organize a Junior B.Y.P.U. A large

membership has been enlisted and efficient work is being done by nearly 100% of the members. They plan to take the Associational B.Y.P.U. Banners the second Sunday in January when it meets in Goodman.

Bassfield Sets up General B.Y.P.U.

The Bassfield church takes its place with other progressive churches in setting up the General B.Y.P.U. Organization. Mr. D. L. Johnson was elected director and the work goes forward with three good B.Y.P.U.'s reaching a large number of the community young people each Sunday evening. They have made their plans for the coming year including a training school for a week in February.

Something Every Senior and Adult B.Y.P.U. Member Should Have

"Bible Readings and Program Topics" is the new title given the B.Y.P.U. Year Book that has carried the Daily Bible readings in it for a number of years. The 1931 book is not only under a new name but a new form. It has the Daily Bible Readings with the comment for senior and adult unions making it convenient for each member to have the reference at hand even though a Quarterly is not at hand. We hope a large number of our Mississippi seniors and adults will order a copy of this little book, it is only fifty cents, lasts a year and can be ordered from The Baptist Book Store, Jackson, Miss.

Woman's College and S. T. C.

The first week in December was B.Y.P.U. week for the two colleges at Hattiesburg, Woman's College and S. T. C. During that week two classes were taught each afternoon at S. T. C., Miss Durscherl teaching "The Plan of Salvation" and your state Secretary teaching "Senior B.Y.P.U. Administration." The attendance was fine and the results satisfactory. Mr. Pennebaker though working under handicaps is leading the young people at S. T. C. in a splendid way and the influence of the B.Y.P.U.'s at S. T. C. will reach the entire state. Each evening at Woman's College four classes were taught with splendid results, Miss Durscherl had a class in the Leader's Manual, Mr. Varnado taught "A General B.Y.P.U. Organization, Bro. L. H. Miller, pastor First Church, Biloxi, taught "The Plan of Salvation" and your state secretary taught the Senior Manual. It was a special treat to have Bro. Miller as a member of the faculty. He had a large class with splendid results. Mr. Varnado was also a new member of the faculty, this being his first time to teach in one of the Woman's College courses. He is connected with the school and Immanuel Church and is a popular member on the campus. The attendance in all classes was good, the spirit of the school fine and the results satisfactory. We feel that we have served the entire state when we have spent

a week at Woman's College, because these students go out to play important parts in the various communities of Mississippi and when they go they carry the B.Y.P.U. spirit with them.

Vice President Wade Reports Two New Ones

Mr. T. W. Wade, Vice President of the Simpson Co. Associational B.Y.P.U., has been one of the most active associational officers in the state. You have seen from time to time mention in this column of some of his work. He now reports two new B.Y.P.U.'s, both senior unions, one at Rose Hill Church with Mr.

Johnnie Meadows elected president, the other at Oak Grove Church, the president's name not being reported. We are happy to add these new unions to our list and appreciate Mr. Wade reporting them.

Little Boy (calling father at office): "Hello, who is this?"

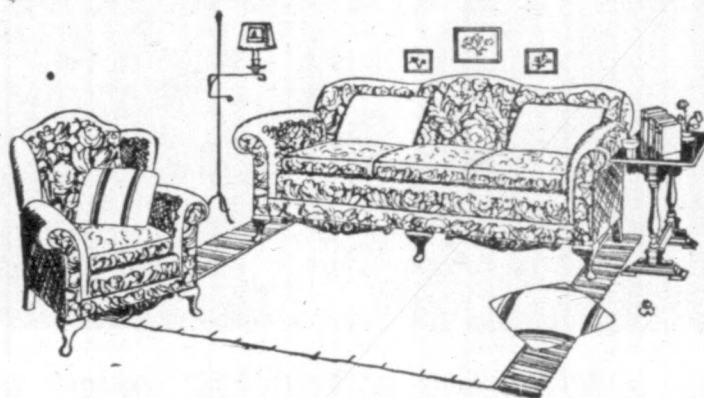
Father (recognizing son's voice): "The smartest man in the world."

Little Boy: "Pardon me, I got the wrong number."—Ex.

On mules we find two legs behind And two we find before, We stand behind before we find What the two behind be for.—Ex.

Start The New Year Off Right

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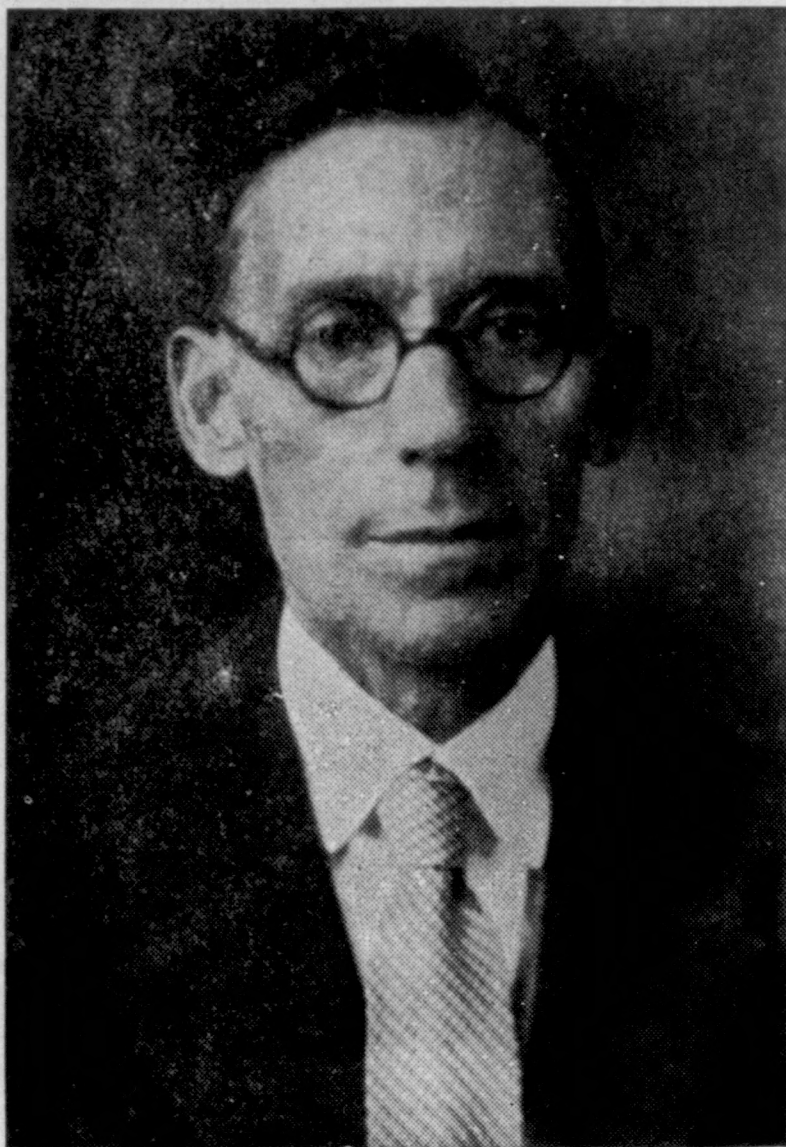
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REV. G. H. SUTTLE, Pastor of North Side, Jackson's newest Baptist Church.

When the North Side Baptist Church was organized in Jackson last September, another great milestone in the religious growth and development of Mississippi's Capital City was passed.

Rev. G. H. Suttle, pastor, opened the field when he conducted a series of revival services in the Millsaps Memorial Methodist church, whose membership and pastor, Rev. T. O. Prewitt, cooperated in every possible way to make the meeting a success.

The membership of North Side at its organization was 35. During the past three months, this membership has more than doubled and a complete church organization is un-

der operation. With a small but live and energetic membership, a Sunday school, B. Y. P. U., Woman's Missionary Society and mid-week prayer service are holding their regular weekly meetings.

The northern section of the city furnishes a population of thousands, offering a great opportunity for a phenomenal growth of this new church organization.

Plans for a new church building are not complete, the meetings now being held in a brick store building on North State Street at Fondren, through the courtesy and graciousness of Mr. D. F. Fondren, its owner.

COUNTY WIDE LAW ENFORCEMENT

It was the good fortune of Lawrence County to have the services of Rev. N. S. Jackson, Superintendent of the Anti-Saloon League of Mississippi, the first week in December. He came to the county by invitation of the Lawrence County Baptist Association and local churches of other denominations. Brother Jackson has some messages on Law Enforcement which all citizens ought to hear, especially the young people. While in the county he visited all the public white schools and addressed the faculty and students of each school. Several mass meetings were held at various community centers and a county wide mass meeting was held in the county court house at Monticello on Wednesday night. At this meeting those present went into the

organization of a Law and Order League, the purpose of which is educational, particularly in reference to prohibition. Mr. Jackson is doing a good work even under great handicaps. He deserves the hearty cooperation of pastors and churches of Mississippi. —D. O. Horne.

A GOOD MEETING

Evangelist Bryan Simmons and Singer Bro. Atlee Cooper were with me in a meeting at Sandy Hook, Marion County, the first week in December, and did some mighty good constructive work, which I think will last for years to come. Brother Simmons is a great preacher in many ways and certainly knows how to reach people and do them good. At the close of the meeting the church voted to put on a budget which included The Baptist Record sent into every home and \$100.00

DELAY--DISAPPOINTMENT--DISTRESS

Certificates of membership in the Service Annuity Department of the Relief and Annuity Board provide age annuities and disability income for preachers and income for deceased preachers' families. Sometimes the failure of a preacher to make such provision brings to him and to his loved ones disappointment and distress.

Love and prudence suggest that there should be no delay on the part of ministers concerning a matter of so great importance to them and to their families. When disease or disaster has come, it is too late. Our good intentions, if delayed in performance, may become stones and thorns in the paths of those whom we love and for whom we should provide.

SERVICE ANNUITY DEPARTMENT of The Relief and Annuity Board of the SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

THOMAS J. WATTS
Executive Secretary

H. F. VERMILLION
Managing Director

to the Cooperative Program. Sandy Hook is a little church that I serve in connection with my work here at Angie, Louisiana. They do not have any church building and only sixty-three members and are partly surrounded by large Land-Mark churches, but they are loyal to God and intend to do more for the cause of missions than they have ever done before.

—A. T. Mitchell, Pastor.

—BR—

Because of the financial conditions Mr. Koy Peterson, for the past Eighteen months Educational and Musical Director of the First Baptist Church, Gastonia, N. C., felt compelled to resign. His resigna-

tion will take effect January 31, 1931.

Mr. Peterson is a graduate of the Baptist Bible Institute of New Orleans, La., and has had seven years experience as Educational and Musical Director and Evangelistic Singer. He has also had experience with Church finances.

Mr. Peterson is available for any kind of church work, Educational, Revivals, Daily Vacation Bible Schools etc. Either temporary or permanent. He can be reached c/o First Baptist Church, Gastonia, N. C. Anyone desiring further information should write Dr. B. A. Bowers, Pastor First Baptist Church, Gastonia, N. C.

Southern Baptist Sunday School Conference

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SOME FACTS ABOUT OUR HOME

The home is equipped to properly care for about 200 children. We have about 240. Within the last 6 months applications have been made for the admission of more than 300 children. There have been applications for about 60 within the last 3 weeks. We try to select the most deserving ones, preferring orphans to deserted children. We do not receive children when the father is living except upon commitment of the Chancery Court. We found good, Christian homes for 5 children last month.

SOME PLANS FOR FUTURE DEVELOPMENT

We plan to establish a modern dairy that will provide us with the necessary milk, and at the same time will enable our boys to learn the dairy business. We also plan a modern poultry farm for eggs for the institution, and for the training for the boys. Our vocational education program also includes the teaching of home science, ice making, shoe repairing, farming etc.

OUR HEALTH PROGRAM

We are providing for the correction of all defects of teeth, eyes, ears,

throat, etc. We have also eliminated all cases of hook worm. Our program also calls for a correct diet, special diet for under-weights and under-nourished, as well as the supervision of health habits.

FINANCES

We get our support from the following sources: First 4½% of the cooperative program which brings in from \$140.00 to \$1,200.00 per month, averaging about \$500.00 per month. We also get "designated" gifts, amounting to about \$200.00 per month. We have two special offerings per year, on Thanksgiving and on Mothers' Day. The expenses of the institution run about \$2,500.00 per month. We spend less than 40 cents per child per day, while other similar institutions spend from 76 cents to \$1.12 per child per day. We received about \$5,000.00. We are about \$3,000.00 to \$4,000.00 short of our necessary operating expenses between now and the time for the next special collection. We probably will not receive a penny from our gas well for some time yet. We received more food and dry goods during Thanksgiving than ever before, for which we are sincerely thankful. BUT WE NEED MONEY.

EDISON ON PROHIBITION

NEWARK, N. J., Dec. 18—(AP)—Thomas A. Edison, always an advocate for prohibition, told the reasons for his support again today in answer to six questions prepared by James K. Shields, superintendent of the New Jersey Anti-Saloon League.

"Prohibition," the inventor said, "has helped the nation's industrial and economic life to a greater extent than realized."

"In answering 'decidedly yes' to a question asking whether prohibi-

peared."

"Boys and girls," Edison said "are most likely to develop into useful citizens under control of the liquor traffic. They certainly can not develop on alcohol and narcotics."

He favored retention of the Eighteenth Amendment "as a blessing to our American homes," and said "enforcement is getting more practical day by day. We now attach the large manufacturer right in our midst instead of men with flasks and home brews."

MISSISSIPPI BAPTIST HISTORY

By Rev. J. L. Boyd, Pickens, Miss.

May be obtained from the Author direct, or from The Baptist Book Store, Jackson, Miss.

Sesqui-Centennial Edition.....Price \$2.50

tion had improved the physical conditions of children, Edison cited his personal experience as a manufacturer.

"On pay days before prohibition," he said, "hundreds of pale faced women, shabbily dressed, appeared at our factory at West Orange. They were waiting to get some of their husband's money before he got to a saloon. Within a year after the amendment not a single woman ap-

A country Negro applied for a job at one of the large employment agencies.

"There's a job at the Eagle Laundry," said the man behind the desk. "Want it?"

The applicant shuffled uneasily from one foot to the other.

"Tell you how it is, boss," he said finally, "I sure does want a job mighty bad, but de fack is, I never washed a eagle."—Ex.

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Mississippi Woman's College....

WELCOMES to the State of Mississippi a Convention of the Southern Baptist Sunday School forces to lay and discuss plans for the coming of God's Kingdom here on earth.—Since its founding nineteen years ago the main ambition of the Woman's College has been to lead and train its students so that they may effectively devote their talents to God's work. In many instances this has been exemplified in the building of Christian homes. In many other instances its graduates have gone directly into the active field of the denomination. Miss Annie Vera Cameron is one of the trusted Sunday School leaders of Mississippi; Miss Juanita Byrd is holding up the standard of Christian Education in China; Miss Frances Landrum, President of the Student Government in her Senior year, has just been elected to take charge of the Young People's Work of the W. M. S. of Mississippi; Miss Louise Smith, President of the Student Government of last session, has been put at the head of the Young People's Work in the State of Florida. We pray that the work of the past is but an index of its work for the future.

J. L. JOHNSON,

President Mississippi Woman's College

A Standard Christian College for Young Women.

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